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The Outlook

A Family Paper

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EDITORIAL:

The Crisis in France 381
England's Foreign Complications 381
Sir John E. Millais 381
International Arbitration 382
Sectarian Appropriations 383
Immigration Restriction 383
The Raines Bill 384
Street Railways and the Public .. 384
An International Supreme Court .. 386
The Greater New York Bill 386
Enforcing the Excise Law 387
News and Fiction 388
A Constant Temptation 388

CONTRIBUTED ARTICLES:

The Enemies of the Social Order .. 389
By Lyman Abbott
Practical Essentials for Good Church Music 392
By H. S. Hanchett
The Bad-Eye Factory 393
By Dr. E. W. Scripture
Living by the Church 395
By T. W. Higginson
Women and Public Affairs 396
By Lillian W. Betts
London Shop-Girls 397
By O. M. E. Rowe
The Darkness of the Dumpling Light 398
By Sophie Swett

THE RELIGIOUS WORLD:

The Crisis in the Salvation Army 404
Dr. McConnell and Holy Trinity Church 404
The Union Settlement 404
Divorce Reform League 404
Religion in Germany, etc., etc .. 405

BOOKS AND AUTHORS:

The Abounding Life (Alden's "Study of Death") 401
Two Hymnals, etc., etc 401

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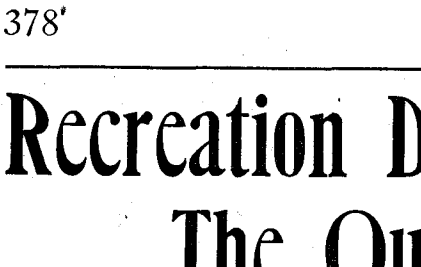

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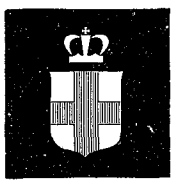
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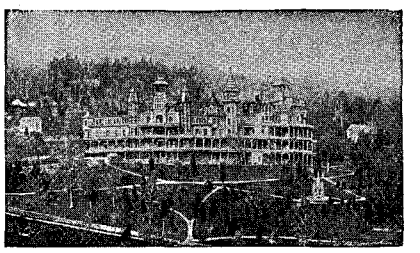

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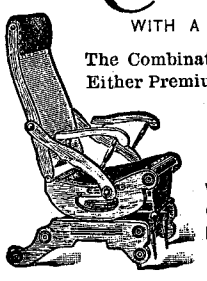

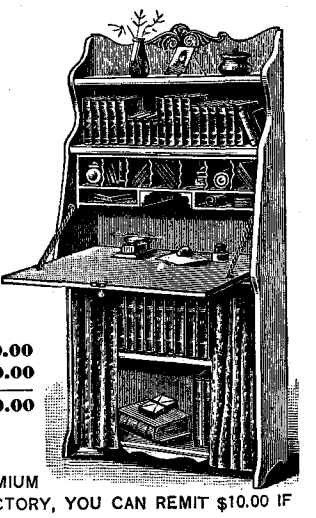

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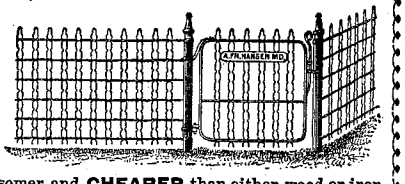

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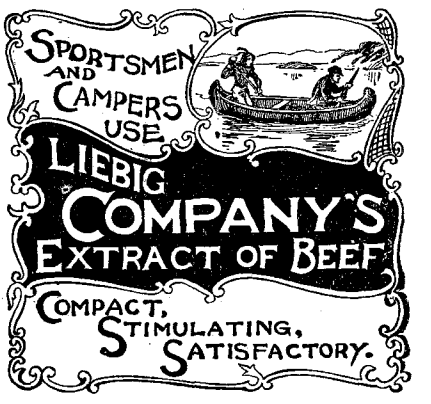

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A·Family·Paper

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WHAT promised at one time to be a serious crisis in France has been postponed by the action of the Senate. Readers of The Outlook will remember that twice during the last ten days the Chamber of Deputies has supported the Government by large majorities on votes of confidence. The Senate, on the other hand, has twice voted against the Government, and it looked for a time as if the Senate would refuse to yield. These adverse votes were accompanied by a demand for the resignation of the Ministry, which demand the Ministry met with an absolute refusal, on the ground that under the Constitution their responsibility was to the Chamber of Deputies, and not to the Senate. Under the Constitution the President of the Republic is elected at a joint session of the Senators and Deputies. Under the advice of the Senate, he can dissolve the Chamber of Deputies at any time. Together with the Deputies the Senate has the privilege of law-making, but all laws relating to finance must first be submitted to and voted upon by the Deputies. The Senate has also the powers of a Court of Justice, and can decide upon all matters relating to treason. It is, therefore, in no sense a spectacular body. It is clothed with real power and charged with real functions. There has been a difference of opinion between the two bodies on the question of dealing with financial matters, the Senate contending that it had equal powers with the Deputies, the only difference being that the Deputies had the right of priority in the presentation and discussion of financial measures. The Deputies, on the other hand, have always held that they have unlimited control of the Budget. This question, however, has never been pressed on either side, and the Senate has practically acquiesced in the claims of the Deputies. Heretofore Ministries have gone out of power on the vote of the Deputies alone. It so happens that a Radical Prime Minister is now in office, while the Senate is Conservative, the Ministry having declared itself in favor of an income tax, of freedom for workingmen's syndicates, and of rigid investigation of all scandals affecting in any way public officials, especially those relative to the Panama Canal and what is known as the Southern Railroad scandal. After a week of suspense, and of all sorts of speculation as to the possible outcome of the contest between the Ministry and the Senate, the latter has practically, by a vote of 184 to 60, withdrawn its demand for an expression from the Ministry of its view of its responsibility to the Senate.

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The trend of public sentiment in England is unquestionably pacific toward all countries except Germany. It seems to be assumed on all sides that the questions at issue with this country with regard to Venezuela will be settled in the near future, and the proposal for a joint Commission, which was communicated to the English public through one of Mr. Smalley's dispatches to the London "Times," and which appears to be generally regarded as emanating from Washington, is received with approval. The press in London and out of it discuss the whole question with marked dispassionateness, and with the greatest friendliness toward this country which has ever been shown by English journalists. In this temper the proposal for a permanent international arbitration between the two countries is constantly coming to the surface, and the conviction is growing that it is the logical outcome of the historic unity between the two countries. The appointment of Earl Grey to act as co-administrator with Mr. Rhodes in the affairs of the South African Company is conclusive evidence that England will take no backward step in Africa. The sudden departure of Mr. Rhodes after his interview with Mr. Chamberlain clearly did not mean any retreat from advantages already gained. When the British South African Company disappears, the British Government will take its place. England to-day practically controls Central South Africa, and that involves the control of the continent. Whatever may be the outcome of the present strained relations between the British Government and the South African Republic, it is clear that the former regards the Republic as in a certain way a part of the Empire, and that claim is based on the fact that in all the treaties and conventions made up to this date the suzerainty of the Queen has either been recognized or has been affirmed without denial. From the English point of view, the Transvaal is not an independent State. It may claim independence and secure it, but it is not at this moment independent, and the kind of government which the Boers are administering would make any sort of independence which the State Transvaal might achieve more a matter of name than of fact. So far as the foreign residents are concerned, they would fare very much better at the hands of the English than they have fared at the hands of the Boers. Dr. Jameson and many members of his party have arrived in London. The Government, which has disavowed all connection with them, has done its best to keep them from the public gaze, but they have been received as heroes with immense popular acclamation, their audacious and lawless attempt having impressed the public imagination by its sheer courage and hardihood. Popular admiration is much more a matter of impulse than of deliberation.

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Sir Frederick Leighton is worthily succeeded as President of the Royal Academy by Sir John Everett Millais, whose portrait The Outlook prints this week on its cover page. Lord Leighton was in no sense a great painter, but he was in every sense a distinguished representative of art. Sir John Millais is not a great painter, but he is an artist of very notable gifts, of very high character, and of the quality which gives a man a representative position. Born at Southampton in 1829, of a family which had for centuries held a place among the lesser landowners in the Island of Jersey, Sir John Millais's artistic aptitudes early discovered themselves, and at the age of eleven he was winning prizes for drawing in the Royal Academy, having already two years earlier gained the first medal at the Society of Arts. His first exhibited picture appeared in the Academy exactly

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half a century ago. He has received all manner of outward evidences of the regard in which he is held by the artistic world, and in 1885, on the recommendation of Mr. Gladstone, he was made a baronet. His pictures which have acquired the largest popularity are probably "The Black Brunswicker," "The Princes in the Tower," and "The Huguenot." Millais was a member of the little group of artists who were known to the world as the Pre-Raphaelites, and who included William Holman Hunt and Dante Gabriel Rossetti. That movement involved on the part of all these young men a revolt against academic methods and the routine of academic teaching, and it was fostered, developed, and very much modified by the study of the early Italian art. That Millais has changed his methods since those early days is not surprising, and does not compel the conclusion, drawn by some of his critics, that he has surrendered some of his earlier ideals in the search for popularity. Whether he has deliberately sought success or not, it has certainly come to him.

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Germany has heretofore been one of the most conservative countries in Europe in its attitude towards women, but there are many indications that Germany is to fall in line with England and America in an extension, more or less rapid, of the privileges and duties of women. A number of universities have already opened their doors to women students, and a well-known Berlin professor, Dr. Dernburg, has lately declared that women who have the capacity for academic study ought to have the privilege of developing that capacity, but that the admission of women to universities heretofore entirely made up of men is another question. He suggests that some university be set apart for the education of women, and he suggests the University of Giessen, which is finely situated at a central point. A very able woman, a Doctor of Laws and private Lecturer on English and American law in Zurich University, has recently been admitted as an expert at the bar of one of the Berlin law courts, and it is reported by the journal from which these facts are taken that the Grand Duchy of Hesse-Darmstadt will shortly try the experiment of female factory inspectors. This experiment the Government of Prussia is also considering. The agitation for suffrage for women in England is followed with a great deal of interest by an increasing number of women in Germany, and the growth of sentiment in that country is indicated by the fact that all over Germany women are making a vigorous protest against that feature of the new German civil code which makes a distinction between the positions of men and women, placing upon women all the duties of responsible persons without granting them corresponding rights. The protest is directed especially at the laws regarding property. When one recalls the attitude of German women on all public questions even two decades ago, these facts show an almost radical movement in that country.

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Some time ago The Outlook called attention to the blight which has fallen on Russian literature. In a recent number of that admirable paper, the Chicago "Dial," Mr. Victor Yarros says that there is considerable interest in the new novel which Tolstoï is understood to have written for publication. It deals with the life of Siberian convicts, and shows that moral regeneration is not impossible even under the worst conditions, provided life in its most unselfish form is presented to guide and convert the victims. It may be taken for granted that Tolstoï stands in his sublime aspirations head and shoulders above his country. Mr. Yarros tells us that the younger writers of fiction who turn to actual life for their material find it colorless and unstable. Being, most of them, extremely realistic, their novels naturally reflect the emptiness of the life they depict. The most successful of them seem to be Manin, Chekhov, and Korolenko; and for the most part they describe peasant life. Other writers, however, are abandoning that field and are turning their attention to the aristocratic classes. Russian critics deem this departure a significant one, for the peasantry and the city proletariat have hitherto attracted the best novelists. This has coincided with the political movement which sent many cultured youths into the villages to live with the common people, for the sake of disseminating liberal ideas among them. Revolutionary movements, however, seem to be sleeping just now. Progressists may desire to be as useful to the masses as ever, but their methods have changed. The methods of literature must needs change too. If the revolutionary days are over, perhaps the realist days for Russian literature are also over.

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An important meeting to promote the establishment of a permanent court of arbitration between England and the United States was held on Washington's Birthday in Philadelphia. The effect of the Philadelphia Conference will be to solidify and confirm what has been already done along the same lines in Chicago and New York. A permanent committee was organized some time ago in Chicago, and one also last week in New York, which will co-operate with a Philadelphia committee in organizing a National body to meet before long at Washington, where it is hoped and believed that practical steps may be taken under Government auspices in the work of establishing an Anglo-American court of judicature. The Philadelphia Conference, which was held appropriately in Independence Hall, was attended by prominent men from various parts of the country, and the Secretary of the Conference, Mr. Herbert Welsh, read some striking letters of commendation of the movement from men of influence in commerce, education, law, the army, the navy, and in other branches of the Government. President Cleveland himself sent the following autograph letter:

My Dear Sir: I shall be unable to attend the conference to be held to-morrow in the interests of international arbitration at the city of Philadelphia. It should be entirely unnecessary for me to assure those who advocate this cause of my hearty sympathy with any movement that tends to the establishment of peaceful agencies for the adjustment of international disputes. The subject should be discussed with a clear perception of all the features belonging to it, and in a spirit of patriotism as well as love for mankind.

Hoping the conference you contemplate may result in stimulating a sentiment in favor of just and fair arbitration among nations, I am,

Very truly yours,

GROVER CLEVELAND.

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The Conference held sessions in the forenoon, afternoon, and the evening, and addresses on the subject were made by Bishop Potter, William E. Dodge, Lyman Abbott, Felix Adler, and Professor John Bassett Moore, of Columbia College, representing New York; Edward Atkinson, Robert Treat Paine, and Richard Henry Dana, representing Boston; the Rev. Dr. W. M. McVickar, Bishop Foss, and James M. Beck, Esq., of Philadelphia; the Rev. Washington Gladden, of Columbus; President Hyde, of Bowdoin College; William E. Curtis, of Chicago; Professor W. Hudson Shaw, of Oxford University; and others. The following resolutions, read on behalf of the Committee on Resolutions by Robert Treat Paine, of Boston, a great-grandson of the signer of the Declaration of Independence, were adopted:

"*Resolved*, That the common sense and Christian conscience of America and England agree that the time has come to abolish war between these two nations, who are really one people. We invite both Governments to adopt a permanent system of judicial arbitration. We

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earnestly support the movement for a general meeting at Washington at an early date to promote this good cause.

"*Resolved*, That the Executive Committee having charge of this conference be continued and be empowered to act and co-operate with a like committee from other societies of the country in arranging for the Washington meeting, with power to add to their number."

During the day the following message of greeting on behalf of the Anglo-American Arbitration Committee in London was received:

"Hearty greetings to our American kinsmen who are celebrating Washington's Birthday. We join with you in doing honor to your National hero by advocating fraternal union through a permanent court of arbitration for the peaceful and honorable adjustment of all differences arising in the English-speaking family.

THE RT. REV. BROOKE FOSS WESTCOTT, Bishop of Durham.
LORD PLAYFAIR.
THE VERY REV. F. W. FARRAR, Dean of Canterbury.
SIR JOHN LUBBOCK.
LADY HENRY SOMERSET.
MRS. FAWCETT.
THE REV. HUGH PRICE HUGHES.
WILLIAM R. CREMER.
DR. CLIFFORD.
DR. PARKER, Pastor of the City Temple."

The Conference was a successful one from every point of view, and was a marked demonstration of the fact that the practical, patriotic, and judicious citizens throughout the country believe that it is possible to settle Anglo-American disputes by a judicial method similar to that in which disputes between the various States in this Union are settled. Editorial comment on the general question of permanent international arbitration will be found elsewhere.

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At last the appropriation of money from the National Treasury for the support of sectarian instruction among the Indians has been stopped. Such at least seems to be the significance of the decisive majority by which the House of Representatives on Monday struck out the section of the Indian Appropriation Bill authorizing the Secretary of the Interior to make contracts with present contract schools to an amount not exceeding sixty per cent. of the sum so used in 1895. The fight against this appropriation was led by Mr. Linton, of Michigan, who urged that the time had come to end this abnormal relationship between the Government and the denominational schools. Protestant denominations, he pointed out, had abandoned the practice of receiving money from the Government for the support of their schools, and therefore the present bill, while naming no denomination, none the less proposed to give to a single denomination a quarter of a million dollars of public money. He reminded the House of the strong anti-Catholic feeling manifested at the last elections, and warned it that that feeling would be greatly intensified if an appropriation so purely in the interests of the Catholic denomination were made. The debate lasted for an hour and a half, Messrs. Cooper of Wisconsin, Pearson of North Carolina, Watson of Ohio, Hainer of Nebraska, and Grosvenor of Ohio, opposing the appropriation; and Messrs. Gamble of South Dakota, Eddy of Minnesota, and Walsh and Sherman of New York, supporting it. Mr. Walsh warmly defended the Catholic schools. Mr. Grosvenor, of Ohio, supported Mr. Linton's amendment striking out the appropriation, on the ground that its passage furnished the one sure way of taking out of politics a discussion vexatious to all, and injurious to the Catholic Church as well as to the Protestant Churches. The amendment of Mr. Linton was finally adopted by a vote of 93 to 64.

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The Immigration Restriction League, which is urging the passage of a law excluding adult immigrants unable to read and write their own language, has prepared interesting statements showing what would be the effect of such a measure. It would not, the League points out, materially diminish the immigration from Great Britain, Germany, or Scandinavia. Only a little over two per cent. of the present immigrants from those countries are illiterate. It would, however, practically cut in two the immigration from the east of Europe. Thirty-six per cent. of the Hungarian immigrants are illiterate, and forty-eight per cent. of the Russians. The part of our own country that would be most relieved of the less desirable immigration would be the densely populated Eastern States. "Nine-tenths of the races whose illiteracy is very great remained on the Atlantic seaboard, while only ten per cent. went west of Pennsylvania, and of these only three per cent. crossed the Mississippi." Therefore the immigration to occupy the now unoccupied lands of the West would scarcely be affected by the proposed educational test. It is chiefly the immigration into the large cities that would be checked. The extent to which our large cities are already the centers of a foreign rather than a strictly American population is not sharply brought out by the customary figures of immigration. These are, indeed, striking enough, since they show that out of ten million people living in cities of over one hundred thousand inhabitants more than three million are foreign born. But when the immigrants and the children of immigrants are grouped together, the startling preponderance of the foreign element in American cities becomes manifest. The table for the chief cities runs as follows:

	Whites of Native Parentage.	Whites of Foreign Parentage.	Colored.
New York	18 per cent.	80 per cent.	2 per cent.
Chicago	21 "	79 "	
Philadelphia	40 "	56 "	4 "
Brooklyn	27 "	73 "	
St. Louis	26 "	68 "	6 "
Boston	30 "	68 "	2 "
Baltimore	43 "	42 "	15 "

Of the twenty-eight cities containing over one hundred thousand people, in only three—Kansas City, Indianapolis, and Denver—are whites of native parentage in the majority. Outside the twenty-eight cities the white element of native parentage exceeds all others nearly two to one. The Immigration Restriction League shows that in the slums of the great cities the foreign element is much more marked than in the cities taken as a whole, and that one-half of the aliens in these districts are illiterate. Whether, then, the elevation of our citizenship or the elevation of the standard of living of our working classes is to be the object of the further restriction of immigration so widely demanded, the educational qualification urged by the League would seem to furnish the best plan for further legislation. We again commend it to the consideration of our readers.

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Three Mississippi events have recently been brought to National attention—all of them distinctly creditable to the public life of that State. The first was the report concerning the management of State's prisoners upon the farm purchased by the State after the overthrow of the convict lease system. During the past year the prisoners on this farm were not only employed under direct public management, without expense to the State, but so as to yield a balance in the State's favor. No outcry comes from the farmers because the prisoners are competing in the productive labor to which they will return on release from prison. This policy probably could not be followed successfully in the North, inasmuch as Northern methods of farming do not allow the employment of a large number of men under the supervision of a single overseer. But on the cotton farms of the South, where men can be worked in groups, it seems to furnish a very sensible solution to a

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considerable part of the prison labor problem. It is reported that Mississippi will extend the system next year. The second event to which attention has been called was the election of Congressman Money as United States Senator after he had explicitly declared his opposition to the aggressive foreign policy which seemed to have captivated the Administration and both Houses of Congress. The third event is the passage of an act forbidding, under severe penalties, the carrying of concealed weapons. This last enactment is another and very forcible expression of the rising sentiment in the South against the resort to private vengeance in the settlement of disputes. The opponents of such laws never weary of repeating that a law against concealed weapons cannot be enforced; but experience has shown that such laws are effective. The fear of the law's penalties in case the concealed weapon is produced is the lesser part of the influence for good. The law crystallizes among all law-abiding people a sentiment against carrying weapons, and this in time overthrows the custom.

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The Raines Tax Bill, introduced into the New York Senate by Senator Raines, if enacted, will work a complete revolution in the temperance legislation of this State. Its essential features are four in number: (1) The liquor traffic in this State has heretofore been under two classes of restrictions: first, certain regulations of law—such as those prohibiting sales to minors, on Sundays, and during defined hours at night; and, second, a provision allowing sales to be made only by certain persons licensed by a Board who are supposed to permit only such selling, and by such persons, as the reasonable demands of the community justify. The Raines Bill abolishes the second limitation and adds some regulative clauses to the first. Subject to these general regulations, the sale of liquor is left like that of bread and meat; the Excise Boards are abolished. (2) In lieu of a license fee a tax is levied, which in the case of saloons, hotels, and clubs varies from $100 in agricultural districts to $800 in New York City—a considerable increase over the present fee. (3) State officials are provided to collect these taxes and see that the provisions of the law are observed. Besides a General Commissioner, appointed by the Governor, there are to be three deputies and sixty inspectors, who will have authority throughout the State, and who may enter any saloon at any time to see if the law is being obeyed. There is also to be a special attorney in each county to prosecute offenders. Thus the administration of the law ceases to be local and becomes a State matter. (4) Local option to prohibit all sales is granted to the towns, but not to the cities. We fail to see reason or justice in this discrimination. The present statutory limitations on the traffic are retained and some important new ones are added. No new saloon can be opened without the consent in writing of the owners of dwelling-houses within two hundred feet of the saloon. Free lunch of every description is forbidden. Hotels are permitted to sell liquor on Sunday, but a hotel is carefully defined so as to require considerable provision for guests. Blinds and curtains are not allowed over the windows of saloons on Sunday. The courts may grant injunctions against the unauthorized sale of liquor on the application of any citizen, and may enforce the injunction by fine and imprisonment.

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On the whole, it appears to us that this law is a great advance over the present one. The fact that half of the liquor tax is to go to the State is equally applicable to municipal and rural communities. As the State is to pay the cost of the enforcement of the law, this does not seem to us quite so unjust as it does to some of our contemporaries. There are moral advantages in it, since communities will be less liable to be bribed by the liquor tax to condone the liquor traffic. The prohibition of any new saloon within two hundred feet of a dwelling-house without the owner's consent will be a much more effective restriction in towns and cities than the present license law. The only protection against dives and dance-houses will be the general provisions against disorderly houses and public nuisances, but this will probably be quite as effective as license regulation. The high tax will reduce the number of saloons in our cities, and experience demonstrates that this reduces somewhat the amount of drinking, and very considerably the amount of drunkenness and disorder: the first, because men who will walk one block for a drink will not walk half a dozen; the second, because men who have considerable amounts invested in a saloon are less likely to hazard the whole investment by bringing the saloon under public ban. The uncurtained windows, if that provision of the law is enforced, will make much more easy the enforcement of the Sunday law; and the provision allowing any private citizen to apply to the courts for an injunction against illegal selling is the best practicable protection of the community against the apathy of District Attorneys and Grand Juries. In general, local administration is more republican than centralized administration; but we are inclined to think that the liquor law will be better enforced by one Excise Commissioner appointed by the Governor than by local Boards and District Attorneys elected by the people but generally selected by the machine. It will be easier to bring the whole moral sentiment of the State to bear on one official than it has been to make such sentiment effective when scattered through sixty counties.

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Unexpectedly, the question of lower street-car fares for working people has been introduced into practical politics in the State of New York. A year ago the Assembly surprised itself by voting that a committee should be appointed to investigate the street-car situation. Strenuous efforts were made to secure a reconsideration of this vote, but the efforts failed because comparatively few Assemblymen cared to put themselves so conspicuously on record as opposing an inquiry into street railroad methods. Concurrent action by the Senate was not necessary, and so the investigating committee had to be appointed. To the gratification of the public, this committee has performed its work in a creditable fashion. It visited the eight large cities of the State, and took the testimony of a large number of witnesses, especially street railway officials. The report submitted is conservative indeed, but not with the conservatism of men opposed to remedying obvious abuses. The committee opposes municipal ownership, but it also opposes municipal plunder through private ownership.

"We have found," says the report, "some cases where the companies stand charged with capital stock, bonds, and other indebtedness nearly or quite ten times the actual cash cost of construction and equipment. In one instance these charges exceed $100,000 per mile of single horse-car track, and this included nothing but the track itself and street repairs, whereas, in truth and in fact, it would cost less than one-tenth that sum to construct it anew."

In order to prevent such abuses in the future, the committee has recommended a bill prohibiting the capitalization of companies for more than the actual cost of franchise and plant, and fifty per cent. in addition thereto. In order to lessen the evils resulting from such abuses in the past, it recommends another bill providing that on roads earning more than five per cent. on their capital stock, thirty tickets shall be sold for one dollar, to be good during the hours when most wage-earners go to and from their work. This

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second bill is decidedly important. It is not in any way an ideal measure. In an unjust way it deals most rigidly with companies whose stock has been least watered, and most laxly with those whose stock has been most watered. The committee should have ascertained the maximum legitimate cost of street railroads of various classes, and provided that fares should be regulated according to the net earnings on the investment, no matter what the capitalization. But, be this defect what it may, the bill attacks street railway abuses at the point where they most need to be attacked. Since the profitableness of three-cent fares the whole day long has been demonstrated, the extortion of five-cent fares during the "rush" hours morning and evening needs to be blazed upon the public consciousness. The cost per passenger at such times is hardly one-half the average cost during the day, and the poorest people are compelled to bear the brunt of the overcharge. It is never to be forgotten that the difference between three-cent fares and five-cent fares at these hours means to the mass of families an entire week's wages every year.

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Dr. A. A. Bird, of Philadelphia, has rendered an invaluable public service by his investigation of the street railway franchises of his city, published in the January and February numbers of "The Citizen." The work is most thoroughly performed, and speaks eloquently of the new civic spirit which can call forth so much work of so high a quality to enable the public to know its rights. The results reached cannot easily be summarized in less space than is devoted to them in the University Extension Society's journal. The history of the granting of street railway franchises in Philadelphia begins brightly enough, but becomes increasingly saddening and maddening as the years go by. At the beginning, before the exceptionally remunerative character of street railway investments was demonstrated, the city councils imposed almost burdensome obligations upon the men who with clean hands risked their capital in the new enterprise. In 1857, when but three companies had been chartered, an ordinance was passed declaring: (1) that "all railway companies as aforesaid shall be at the entire cost of maintaining, paving, repairing, and repaving" any streets they occupied; (2) that the directors should make a detailed statement under oath of the exact cost of the roads; and (3) that the city should reserve the right "at any time to buy the same by paying the original costs of said road or roads, and the cars at a fair valuation." When, however, the street railway business had passed through the experimental stage, and the invaluable character of the franchises had become apparent to lobbyists and councilmen alike, the city, instead of obtaining better terms, accepted worse ones. As a rule, of course, the councilmen were responsible for the reckless or corrupt appropriations of public property to private corporations; but Dr. Bird finds in the history no warrant for the current infatuation that the concentration of power in the hands of the Mayor offers a short cut to good city government. At one time, during the period in which the street railroads were resisting in the courts the obligation to repave the streets imposed by the ordinance of 1857, the Mayor recommended to the councils that a compromise be accepted. Had the councils accepted it, instead of awaiting the long-delayed decision of the courts, the cost to the city and the gift to the companies would have been "more than $7,500,000." In his conclusion Dr. Bird shows the far-reaching powers still possessed by the city for the prevention of extortion. He shows none of that socialistic spirit which would deny the railroads interest on capital invested, but just as little of that socialistic spirit which would compel the public to pay interest on capital not invested.

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The project of a Pacific cable has long been a cherished one. Our Government vessels have made surveys for the enterprise, and in the last Congress a bill was passed by the Senate authorizing the President to contract for a cable to the Hawaiian Islands at a cost of not over $3,000,000, but the measure was killed in the House. There are now two bills before Congress to establish Pacific cables. The first would construct a line between the United States and Hawaii; the second, between the United States, Hawaii, the Marshall Islands, and Japan. The total length of the first cable would be 2,097 miles; of the second, 6,590 miles. The total cost of the first would be $3,700,000; of the second, $7,500,000. The first company, building the line to Hawaii only, asks the United States to grant a subsidy of $160,000 a year for twenty years, and represents that it has already the exclusive right from the Hawaiian Government to build the cable—that Government agreeing to pay a subsidy of $40,000 a year for twenty years, provided the United States grants the requested subsidy. The second company, building the line to Japan, asks our Government for about $180,000 a year for twenty years; during this period the Japanese Government is to be asked to contribute $200,000 a year. The first company will provide that our Government may at any time release itself from the subsidy by taking the cable from the company at the actual cost of construction; and if the Government will assume the responsibility of constructing the cable, the Hawaiian concession may be transferred to it. The second company, building to Japan, states that it will carry all Government messages free of cost, giving such messages precedence in transmission, in return for the subsidies from the United States and Japan, and that, within thirty days after the approval of its bill, it will deposit with the Secretary of the Treasury $100,000 in Government bonds, to be forfeited in case it fails to complete the cable as stipulated. We are very suspicious of plans for government subsidies to private enterprises; but these bills seem to be as carefully guarded as is possible, and it is doubtful whether the cables can be laid without government aid. These projects add interest to the proposed cable between Canada and Australia. At the recent conference of the Postmasters-General of the Australian colonies, a resolution was adopted declaring that Great Britain, Australia, and Canada should each pay one-third of the cost of the cable; that the landing-places should be only on British territory, and that the route from Fiji southward should be to Norfolk Island, from which place the line should proceed to North Island, New Zealand, and to Moreton Bay on the coast of Australia.

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Mr. Henry C. Bowen, who died at his home in Brooklyn on Monday afternoon of this week, has been very widely known as one of the founders, and for many years the editor and publisher, of the New York "Independent." The first issue of this journal appeared in 1848, under the editorship of the Rev. Drs. Leonard Bacon, R. S. Storrs, J. P. Thompson, and Joshua Leavitt. The hour was auspicious, for the Congregational churches were greatly in need of an able and independent medium of communication with the public, and the anti-slavery sentiment was fast taking hold of the best classes in the North. By its courage, progressive spirit, and ability, the new journal secured at once an enviable influence and power. The other owners gradually withdrew from the venture, and Mr. Bowen became the sole owner, giving up all other business

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in 1861 to devote his entire time and energy to the newspaper, which speedily became a financial success. A year later, Drs. Bacon, Storrs, and Thompson having retired, Mr. Beecher became the editor of the "Independent," and immensely increased its prestige and authority. From the start the "Independent" has been one of the foremost journals in the country, edited with conspicuous ability, and drawing its contributions from a wide constituency of able writers. Of late years it has thrown in its influence with the conservative rather than with the progressive element in the churches, and it is not probable that its general policy will be changed by the death of Mr. Bowen.

An International Supreme Court

The movement, elsewhere reported in this paper, which has crystallized in Chicago and Philadelphia and New York, is more than a movement for international arbitration. That is already an established method. There have been over a score of separate treaties of arbitration between the United States and other nations during the last century. Among them are treaties between our country and Great Britain, Denmark, France, Italy, Spain, Mexico, and several South American countries. What we now want is not a new resolution in favor of arbitration; we want a permanent judicial tribunal, a Supreme International Court, to which, as of course, all difficulties between Great Britain and the United States, unsettled by diplomacy, may be referred for settlement. If successful—and who, guided by the history of the past, can doubt its success?—other nations would join England and the United States in forming a confederacy of Christendom, and the world would henceforth devote to construction and life the immense forces now consecrated to destruction and death. Such a policy would be the fitting culmination of a long course of pacific development; would substitute between nations, as in this country we substitute between States, law for war, reason for force, justice for might, as the means of settling controversies.

The difference between international arbitration and a permanent tribunal administering international law is radical and important. The court of arbitration is a bi-partisan tribunal, with an umpire to furnish it with a saving element of impartiality; it is chosen after the controversy has arisen, and is tainted by the prejudices and passions which the controversy has engendered; it decides only the question submitted to it, and is neither governed by past precedents nor able to set precedents for future cases; it may or may not be created, as the sentiment of the hour chances to determine; it may prevent war, but it is powerless to prevent the often disastrous threats of war. The court of law is a judicial and impartial organization; it is created in time of peace, and is pacific in its spirit and purpose; in deciding the question submitted to it, it settles all analogous questions for the future, and by its decisions creates a body of law which itself prevents future controversies from arising; and, being a permanent body, intrusted with jurisdiction, it prevents, not only war, but the engendering by demagogues of warlike passions, and the many and great evils of rumors of wars.

There is a large body of men to whom the prospect of such a tribunal, accompanied by disarmament, will be attractive, but who will regard it as impracticable. Certain men always doubt whether we can do anything which our fathers have not done before us. They forget that "private war" has been abolished between communities, the duel between individuals, the avenger of blood as the executant of justice, and in our country war between the several States, and in each case law, reason, justice, administered by a judicial tribunal, has been substituted; and, finally, that property and personal honor and State rights are all better protected by law than they were by war. The present movement is only the culmination of a long history of progress. It has nineteen centuries behind it. It simply proposes to substitute in international relations civilization for barbarism.

The question is not merely one of maintaining peace between Great Britain and the United States. It is not the question how specific and temporary disputes between the two countries may be settled at the present juncture. It is far greater and more comprehensive: it is an attempt to establish in international relations what we have long since established for the regulation of individual relations—the supremacy of the reason over the brute passions of mankind.

Now is the time to press forward this movement to its consummation. Organize in every town meetings like those in Chicago, in Philadelphia, and in New York. Preach on this theme in the pulpit. Urge it in the local press. Commend it by private letters to the favor of Members of Congress. Take advantage of the present public interest in America and Great Britain, and push forward the demand, with increasing power and accelerating speed, for the substitution of law for war. The Outlook will be glad to receive from its readers news as to the state of public opinion in their various communities concerning the movement.

The Greater New York Bill

The opponents of the Greater New York Bill should remember that, if Mr. Platt may be called the *bête noire* of a considerable class in the community, he is also the leader, if not the hero, of another considerable class. Mr. Platt is not exactly an object of admiration with The Outlook. In truth, not to put too fine a point upon it, he is quite the reverse. Nevertheless, the fact that he is supposed to be connected with a bill is not of itself a conclusive argument against it. That fact may well put us on our guard respecting an otherwise innocent-looking measure; but that is all. The measure itself must then be examined on its merits. Nor is it even a fatal objection to a bill that it confers upon the Governor the power to make some very important appointments, and that the Governor is thought in certain quarters to be so far under Mr. Platt's influence that he will appoint only Mr. Platt's nominees. It must be confessed by Governor Morton's best friends that some of his appointments have brought him under suspicion of abdicating certain of his powers and responsibilities in favor of Mr. Platt. And it is right to say that if he should so act during the next few months as to justify that suspicion, he would greatly imperil his chances of nomination for the Presidency, and of election if he should be nominated. There are a great many thousand voters in the United States whose votes in 1896 will depend far more on the personal and political character of the nominees than on the principles stated in the platform. Meanwhile, however, the people of the State have elected Mr. Morton their Governor, and it is not a fatal objection to a bill that it confers on him the power to appoint officials, if the service to be rendered by the officials is a needed service, and the Governor is, under the Constitution, the proper person to select them.

This is not the real objection to the Lexow Consolidation Bill. If Mr. Platt opposed the bill which he is pop-

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ularly supposed to favor, and if Dr. Parkhurst and ex-Mayor Schieren had the appointment of the Commission which the press appear to think Mr. Platt will really name, the bill would still be fundamentally vicious.

The bill is very simple. It consists practically of three provisions: (1) That New York, Brooklyn, etc., "are hereby consolidated;" (2) that the government of the cities shall remain as heretofore until changed by law; (3) that a Commission of fifteen, nine of whom shall be appointed by the Governor, shall prepare bills "to provide a government for the municipal corporation" thus created by consolidation. The fatal vice of the bill is in its first clause. It first proclaims consolidation as an accomplished fact before the first and most necessary steps toward accomplishing it have been taken. It is as if the Constitutional Convention of 1787 had affirmed that the Thirteen Colonies "are hereby united" in one Nation, without determining what should be the powers of the Federal Government and what the rights of the individual States. The bill is a contradiction in terms. In section one it declares that New York, Brooklyn, etc., "are hereby consolidated;" in section two it declares that each government shall continue as heretofore until changed by law. It affirms a consolidation which does not exist and which in the next section it declares does not exist.

Popular rumor offers a not incredible solution of this self-contradiction. It is reported that this bill is to be followed by others providing that while the new Commission is preparing a charter for the Greater New York, the Greater New York shall be governed by bi-partisan Commissioners to be appointed by the Governor. That is, the cities are to be denied the right of self-government pending the determination of the question what in the future their rights of self-government shall be. If the governments of the two cities were now, as they have sometimes been, notoriously bad, that fact might afford some palliation for such an act of legislative despotism. But the reverse is the case. The government of each city is relatively good. It is probably better to-day than that of any other city of the first magnitude in the United States. Even the proposal to take away the right of self-government of these municipalities because they are governing themselves badly would be un-American. What shall be said of this proposal to take away their right of self-government because they are governing themselves well?

The friends of good government in the Legislature should move to strike out the first clause from the Lexow Bill. They might then pass it as thus amended, with some slight verbal alterations. As thus amended the bill would create a Commission to draft a charter for the Greater New York. Too much care cannot be taken in drafting such a charter. It will be the constitution under which a population already numbering about three million, and soon to number five million, must live. When that charter is framed, it should be subjected to public discussion. Opportunity should be afforded for amendment after such discussion. When every means has been taken to secure the best possible charter, the question of its acceptance should be submitted to the people of the two cities. When they have accepted it, and not till then, should the two cities be declared one. To affirm in one section that two cities are consolidated, in a second section that they are not, and in a third section that a Commission be appointed to frame a plan of consolidation, is more than illogical and self-contradictory. It is an act of self-evident despotism. To require three million people to live together under one government whether they like it or not, and without even letting them know what the nature of the government is to be, is an act of autocratic authority such as George III. never ventured on with the American colonies. The cities of New York and Brooklyn ought to be aflame with resentment, and all lovers of fair play and free government throughout the State ought to make their voices heard by the Legislature and by the Governor in indignant protest.

The Enforcement of the Excise Law

The Home View

The question of "Sunday closing" in New York City has been discussed almost wholly from the political standpoint. The home side of the question has not been considered. The testimony of the women and children whose lives are most closely affected by the enforcement or non-enforcement of the excise law has not been taken. With them it is not a question of moral or political ethics—it is a question of bread and butter; of freedom from abuse; of a home where sanity or insanity prevails. Go where you will in the tenement-house district and the cry of the woman who does not use liquor to excess is, "God bless the men who try to close the saloons on Sunday!" One woman who never uses liquor, and never has, but who has felt its heavy hand upon her whole life, says: "I tell you we are living a new life here. There are children who never saw their fathers sober on Sunday, who see them sober now. There are women, God help them! who have never seen the men they love sober on Sunday since the day they married them, who pray God on their knees to bless the men who are shutting up these places that make hells of their homes. I tell you, many a woman goes to the butcher with a bill in her fist, Monday morning, who felt herself lucky with a quarter before the saloons were closed. Of course some of the places are not shut; they never will be until they make them raise the shades and take down the blinds. [This was said months before the Raines Bill was drafted.] When a man has to sneak and run at the risk of being caught, he is apt to stay at home. I've lived here all my life, I know this region, and I tell you, and hundreds of women will say the same thing, that the closing of the saloons on Sunday is going to bring back days of love and peace and comfort to the homes here." This woman's testimony was repeated by women who, like her, knew the reign of terror that Saturday night inaugurated in thousands of homes. They can measure the difference in the homes, the streets, the people to-day, because of the effort to enforce the law.

The question of the selling of liquor to minors is also one that weighs heavily on the tenement-house home. Hundreds of mothers who fight against the evil conditions that control the tenement-house regions find themselves helpless to meet this danger to their children. To refuse to allow a child to run an errand for a neighbor marks the woman, and she finds herself the victim of uneducated public sentiment. The neighbor offers her child a penny, and not infrequently the child is given more than the price paid for the beer or liquor for going after it. This temptation comes to the child, and he yields and conceals his disobedience. The child falls, and that in spite of the mother's effort, even when she has the courage to openly declare to all her neighbors that she will not permit her child to buy liquor or beer for any one. There are liquor-stores in New York that carry a first-class license which openly sell to children hardly more than babies. Within five weeks the writer came down the stairs from an East Side elevated station. The side entrance to a liquor-saloon that is decorated in mahogany, with a glass door having large nickel-plated signs, is at the foot of these stairs.

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Out of this side door came three little boys, the middle one carrying a foaming pitcher of beer. As he stepped out of the door he stopped and drank from the pitcher. The writer spoke to the boys, asked their names, ages, and where they lived. Their ages were six, seven, and seven years and a half. The case was immediately reported to the Police Board, and the side entrance is now closed. The President of the Board of Police has been abused and caricatured so that one is forced to say, "We love him for the enemies he has made." Few know the far-reaching effects of selling liquor to boys. Recently a boy went to work in a factory up-town in New York. The very first day during working hours the boy was sent for liquor. This happened many times, and then the boy told his mother. She forbade his doing this again. The next day he refused, and was beaten by one of the men for refusing. The mother took the boy away, and reported the case where she knew steps would be taken to enforce the law and punish the offender.

President Roosevelt says in a recent letter:

"It would be far better to repeal the laws against gambling, keeping disorderly houses, and selling liquor at forbidden hours, than to nominally keep them on the statute-books and yet pass other laws forbidding us to take the only possible methods of obtaining evidence against the lawbreakers."

The attempt to pass a bill making it almost impossible to secure testimony that would convict a man for violating the law is the latest expression of the liquor interests' activity against the homes of New York, the homes that need the protection of strength against the pressure of inherited tendencies, poverty, discouragement, and false social standards. It would be worth while to get up a mass-meeting in which the women of the tenement-house regions of New York might voice their sentiments on the enforcement of the law requiring Sunday closing.

News and Fiction

A great deal is constantly said about the enterprise of the newspapers in securing information from all quarters of the globe, and a good deal of the commendation which this enterprise receives is deserved. A great deal of money is spent, a great deal of energy put forth, and a great deal of brain-power expended in covering the whole globe with agencies for rapid collection and transmission of news concerning every event. But what readers of the newspapers crave to-day is not so much news as truth. They are weary of reading columns of telegraphic reports and then finding the next morning that their time has been wasted on a tissue of misrepresentations, or of actual fiction. A considerable proportion of the so-called news matters in many of the newspapers is mainly fabrication. It is manufactured on a basis of fact so slender that a searching examination often fails to reveal it. Very often it is made out of whole cloth. In this matter, as in the expression of editorial opinion, there is a lamentable lack of sense of responsibility among many American editors. Not long ago, when there was a real tension of feeling between this country and Great Britain, the report was started that the flying squadron was to visit American waters, and this in turn was followed by the report that Great Britain was negotiating for the purchase of Cuba. Both reports were preposterous on their face, and yet they were gravely spread out, with startling head-lines, and hundreds of thousands of people read them as if they were actual news. As a matter of fact, they were unqualified lies; that is the only word which describes them. They were deliberately manufactured for the purpose of filling newspaper columns with something startling and sensational. These reports were no sooner printed than they were denied, and this sort of thing has now gone on so long that newspaper readers are becoming skeptical of everything they read. The most intelligent of them no longer believe anything in the way of a news statement until it has been confirmed. They have been misled too often. In the long run this kind of humbug is as bad from the business point of view as every other kind of humbug. It reacts in the hardened incredulity of the reader, and defeats itself by destroying the very possibility of excitement which the newspaper editor wishes to produce. The matter is not worthy of discussion from the ethical side, for the element of dishonesty in it is too evident to need anything more than plain characterization. What does need enforcement, in order to reach a good many of the men who sow falsehood broadcast as if it were truth, is the fact that it is very bad policy. Nothing pays a newspaper better than to establish a tradition for truthfulness; nothing harms it more in the long run than to create the impression of untrustworthiness. There are great opportunities in this direction at the present moment.

A Constant Temptation

Human nature, which is declared by all the writers who have given any attention to the matter to be prone to self-deception, deceives us at no point more constantly than in the matter of the authority and worth of the individual temperament. If a person is intensely emotional, for instance, he is generally in the habit of thinking of people who do not express their emotions with the same freedom and unreserve as stolid and lacking in responsiveness. Emotional people are not always sensitive people; a sensitive person shrinks from emotion, because to such a nature many kinds of emotion involve pain. An emotional person, on the other side, loves emotion for its own sake. It is therefore absolutely impossible to determine whether a person is sensitive either by the presence or absence of the emotional quality; and yet this is a tendency to which emotional people are very prone. Exact and matter-of-fact people, for further illustration, are very prone to regard all imaginative and enthusiastic people with a little contempt, fancying that truthfulness and accuracy reside only with themselves. There is often among people of such a nature a little patronizing touch when they speak of others who possess different qualities. In like manner, the man of scientific temper is prone to speak lightly of his brother of poetic temper—to treat him as a visionary whose impulses are good and whose dreams would be attractive if they were only true; while, on the other hand, the man of poetic nature is quite likely to undervalue his brother of the scientific bent because he is so given up to the drudgery and the matter-of-fact side of things. Every temperament is born with a certain confidence in itself which is wise and sound, but there is a constant danger that that confidence may expand into a kind of conceit, and that the man who possesses a peculiar quality may come to feel unconsciously a little superiority over the man who possesses another quality. As a matter of fact, it not only takes all kinds of men to make the world, but it takes all kinds of natures to see the world. Each nature has its special quality, its peculiar insight, and the world lies complete only as it is discerned in the vision of all these different types of mind and soul. In this matter, as in all other matters, sound judgment is a very rare quality, and it is much better to understand our own type clearly than to attempt to judge of the types which surround us.

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Christ's Teaching on Social Topics

V.—The Enemies of the Social Order[1]

By Lyman Abbott

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—Matthew v.. 43, 44.

There are in every community avowed and open enemies of the social order, men who disregard it and are endeavoring to break it down and to destroy it. They are what we call the criminal class. Some of these criminals drift into crime; some of them perpetrate occasional crime; some are educated for crime; some consecrate themselves to crime as their profession, as men consecrate themselves to medicine, law, or theology. And they are a very considerable class. It is estimated that in the United States, if you take all the criminals and all the people who are dependent upon the criminals, something like one in every seventy belongs to the criminal class. And this criminal class has been, on the whole, increasing throughout Christendom. In Great Britain apparently not, though the statistics do not fully agree; but in Spain it is said to have doubled within ten years; in France to have increased several hundred per cent. within the last quarter of a century; and in the United States to have increased one-third faster than the population since the Civil War. These are very serious facts. What are we to do with these enemies of the social order? How shall we treat them? Society has very often given two answers to this question. It has sometimes said, Get rid of them. The simplest way to get rid of them is to kill them. Until a very recent period that was the method ordinarily pursued. In Great Britain, under Henry VIII., two hundred and sixty-three crimes were punished with death; and even as late as the close of the last century two hundred crimes were so punished. It is estimated that in the reign of Henry VIII. 72,000 persons were hung in Great Britain. And it is even said by some authorities in penology that one reason why the criminal class is not increasing in Great Britain is that the progenitors and ancestors were killed off by that remorseless process in past centuries. But we are now too humane to continue that process. We no longer kill them. But we banish them. We send them to Botany Bay. I think since I commenced this course of lectures I have seen it seriously proposed to organize a penal colony in Alaska. Why? To get rid of them. France sends them to a chain-gang. We send them to the prison and shut them up and forget them. A boy steals an apple from an orchard; steals a lot of apples; he keeps on stealing apples. What shall we do with him? We bring him before a magistrate and send him to a jail and lock the door on him and forget about him. Do you know what a jail is? I read a description of an American jail from General Brinkerhoff, of Ohio, who is an authority on penology:

To establish a school of crime requires (1) teachers skilled in the theory and practice of crime; (2) pupils with inclination, opportunity, and leisure to learn; (3) a place of meeting together. All these requirements are provided and paid for by the public, in the creation, organization, and equipment of county jails and city prisons. With less than half a dozen exceptions, all the jails and city prisons in the United States are schools of this kind, and it is difficult to conceive how a more efficient system for the education of criminals could be devised. . . . Every observant jailer knows with what devilish skill the professors of this school ply their vocation. Hour after hour they beguile the weariness of enforced confinement with marvelous tales of successful crime, and the methods by which escape has been accomplished. If attention fails, games of chance, interspersed with obscene jokes and ribald songs, serve to amuse and while away the time. In this way the usual atmosphere of a jail is made so foul that the stamina of a saint is scarce strong enough to resist. Let a prisoner attempt to be decent, and to resist the contaminating influences brought to bear upon him, especially in a large jail, and he will find that, so far as personal comfort is concerned, he might as well be in a den of wild beasts.

That is what comes of the attempt to solve the penal problem by simply locking the criminal up and forgetting him.

The other remedy—it seems worse, but I am inclined to think it is in some respects better—is to hate the criminal and hurt him; and, lest you should think what I say to you is rather strong language, I will read from an authority on this subject. I read from Sir James Stephen's "History of Criminal Law:"

I think it highly desirable that criminals should be hated, that the punishment inflicted upon them should be so contrived as to give expression to that hatred, and to justify it so far as the public provision of means for expressing and gratifying a natural healthy sentiment can justify and encourage it.

This man has done society a wrong; he is a wicked man, so we must hate him. We must give expression to that hate by hurting him. We will put him in the pillory and fling stones or rotten eggs at him; we will tie him to the whipping-post and beat him; we will send him to the prison and make it as uncomfortable as we can for him. In one form or another we will give expression to the hatred of the man who has done society a wrong. That plan has been tried, and on a large scale. It went along concurrently with the plan of getting rid of the criminals by killing them. Men imagine that the Inquisition in the Middle Ages expressed the rancor and bitterness of the Church. They are mistaken. The cruelty was not of the Inquisition, it was of the Middle Ages; and the same cruelty which was expressed in punishment of heresy was expressed in punishment of all other crimes. The Church simply said Heresy is a crime. Then society said, You are to hate the criminal and you are to hurt him as much as you can; and this is the way in which society carried out this principle of Sir James Stephen:

The wheel, the caldron of boiling oil, burning alive, burying alive, flaying alive, tearing apart with wild horses, were the ordinary expedients by which the criminal jurist sought to deter crime, by frightful examples which would make a profound impression on a not over-sensitive population. An Anglo-Saxon law punishes a female slave convicted of theft by making eighty other female slaves each bring three pieces of wood and burn her to death, while each contributes a fine besides.

Frederic II., the most enlightened prince of his time, burned captive rebels to death in his presence, and is even said to have incased them in lead, in order to roast them slowly. . . . In France women were customarily burned or buried alive for simple felonies. The criminal code of Charles V., issued in 1530, is a hideous catalogue of blinding, mutilation, tearing with hot pinchers, burning alive, and breaking on the wheel. In England poisoners were boiled to death even as lately as 1542, as in the cases of Rouse and Margaret Davie. . . . In England to cut out a man's tongue or to pluck out his eyes, with malice prepense, was not made a felony until the fifteenth century, in a criminal law so severe that, even in the reign of Elizabeth, the robbing of a hawk's nest was similarly a felony; and as recently as 1833 a child of nine was sentenced to be hanged for breaking a patched pane of glass and stealing twopence worth of paint.

There is no danger of a revival of that kind of torture; certainly not. But when Sir James Stephen says we are to hate the criminal and to give expression to that hate, that is not written in 1542, that is modern, and it is the expression of the same philosophy which finds its expression in these horrible cruelties of the Middle Ages. The theory is this: Man is endowed with an instinct of vindictive justice; and he is to gratify that vindictive justice. When a man has done a wrong and caused a suffering, he ought to suffer a wrong and we ought to inflict it. The function of society is to exercise that vindictive or retributive justice. That is the claim. And in doing this it will deter men from perpetrating crime. The man who has

[1] Sermon preached at Plymouth Church, Brooklyn, February 12, 1895. Reported stenographically by Henry Winans and revised by the author. For the previous sermons in this series and two sermons introductory to the series see The Outlook for January 4, January 18, February 1, February 8, February 15, and February 22.

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suffered the penalty will not do the wrong again. He will say, It does not pay. And the man who looks on and sees the penalty inflicted, he will not do a like wrong, he will say, It will not pay. And thus society will protect itself from crime. This is the theory. Vindictive justice is the motive; protection of society the end; and the deterrent power of fear the means.

I believe that the whole system that is built up on those three foundation-stones is wrong from foundation-stone to topmost pinnacle. It cannot be reformed. It should be eradicated. It is wrong in every part of it. It is true that there is an instinct of vindictive justice in man. Punishment could not be inflicted without it. The father could not punish his boy if he did not feel that the punishment was just. The State could not punish the wrong-doer, and the wrong-doer would not submit to the punishment, if there was not some sense of vindictive justice in man. But instincts are not given to us to control us. The instincts themselves are to be guided. We could not eat without an appetite. But we are not to eat to gratify the appetite. We are to see what is the end of the appetite and to eat for the purpose of building up the body. We could not acquire but for the instinct of acquisitiveness. But we are not to go on acquiring until we have satisfied the instinct. We are to see what is the end of acquisitiveness, and intelligently to pursue that divine end. It is true there is an instinct of retributive justice in man; and he is to consider what is the end for which it is given him, and that end, not the gratification of his blind instinct, is to determine the punishment. And as the satisfaction of the sentiment of revenge is not to be the motive, so the protection of society is not to be the aim. Society is not to be satisfied always to say, There are 700,000 criminals in the United States: how shall we guard ourselves against them? It is not to corral them and put a fence around them. It is not to secure society from the thief, the robber, the assassin. There is something better than that. Not far from my Terre Haute home in the West there was what was known as Lost Creek. It emptied itself out over the prairie and left a great marsh there; and so long as the creek was there so long the whole neighborhood had malaria and typhoid fever. By and by it occurred to some wise man to drain the swamp, and he ran it off into the Wabash River, and the malaria stopped. What we are to do is not to leave the swamp and protect ourselves from it: we are to drain the swamp. The protection of society is not the end. It is something higher, it is something better. And the deterrent power of fear is not the means. It has been tried, and it has failed. Men are not deterred from crime by fear. We have broken men on the wheel; have boiled them alive; have hung them. We have done it in public. We have gathered the criminal class around the gallows to see the execution and be deterred by the crime, and the man to be hung has made his speech and "died game," and the men who gathered to see the execution have gone back to plunge deeper in crime than they did before. Severe penalty instigates, duplicates, multiplies crime. It does not prevent.

I want to make my meaning as to this just as clear as I can. I deny that we have any right to administer justice, if by justice is meant the giving to every wrong deed its proper and just equivalent in penalty. That is not our function. God has not authorized us to do it. He has not given to one man a right to determine what is the legitimate and proper penalty to fall upon a fellow-sinner for the wrong he has done. On the contrary, he says we are not, and he says so clearly and explicitly. Judge not, he says. And by that he does not mean, do not judge unfairly, do not judge inequitably; he means, Judge not. It is not our business to administer justice. Hate the criminal and express your hatred, says Sir James Stephen; he is the enemy of society. Christ says, Love him, and by love cure him. What Christ says Paul says, possibly even more explicitly: Recompense to no man evil for evil. What does that mean? Repay to no man the evil for the evil he has done you. Repaying evil to a man because he has done evil against you, this is retributive justice, and Paul says, You are not to do it; when a man has done an evil you are not to measure what amount of evil is to be given back to him. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." That word "vengeance" is literally "execute justice." That is what the Greek word means. "Dearly beloved, execute not justice; I will execute justice; that belongs to me, saith the Lord." We are neither to get rid of the criminal, nor are we to execute justice on the criminal. Our sole, single business in life is to work out redemption. We have not the right and we have not the capacity to execute justice. "Prisoner at the bar, stand up. You are accused of stealing a pair of shoes; you are found guilty; I will determine what is the just and right penalty to give to you because you stole that pair of shoes." Mr. Judge, are you prepared to do that? Do you know who that man's father and mother were? Do you know what his ancestry was? Do you know what temptations surrounded him? Do you know what early influences surrounded him? Do you know even whether you or he is the worse sinner? And as we have neither the right nor the capacity, so we have not the power. One of the students of penology visiting one of the criminal courts in France found the judge, after he had heard the case, throwing dice to determine the amount of the penalty, and saying that, on the whole, that was the best way he could employ to determine what the penalty should be. I read a few years ago—I was on my way to speak, I think, at the Elmira Reformatory—two incidents recorded in separate parts of the paper. One of them said a man was sentenced for seven years for stealing a penknife, and the other that a man was sentenced to three months' imprisonment for gouging his wife's eye out. That is the way we administer justice when we try to adjust the penalty to the wrong-doing. Two men—this is not a fanciful case—two men committed a burglary. One of them was an old offender. He had persuaded the other man to join with him. They were arrested. The younger man was ashamed of himself; was sick of the whole business; wanted to plead guilty, take his punishment, pay his debt, and begin life over again. He went before a severe judge and received a sentence of twenty years' imprisonment. The old offender knew of that judge's severity, got a shrewd lawyer, had his case put off, got himself brought before a good-natured judge, and received three years' imprisonment. Go before some judges for sentence before dinner and you will get one kind of a sentence; go after dinner and you get another kind of a sentence. After all, judges are very much like the rest of us. I am not condemning judges; I am condemning the whole attempt on the part of mankind to determine how penalty should be adjusted to the wrong-doing.

Christ tells us we are not to undertake to administer justice—that is, to say, This wrong-doing deserves this amount of penalty: now visit it on the criminal. What then? We are to administer redemption. And from the beginning to the end of our criminal system, from the letter A to the letter Z, from the very starting-point to its final consummation, there is to be one object, and only one object—namely, the reformation of the offender. It is not to be the satisfaction of retributive justice, it is not to be the protection of society; it is to be, simply, solely, singly, the reformation of the wrong-doer, and the reformation of the class to which the wrong-doer belongs.

In the first place, its root is not to be hatred of the criminal, it is to be love and pity for the criminal. Philosophers all discriminate between sin and crime. There is a distinction. What is it? Sin is any violation of God's law. Crime is any violation of man's law. Some crimes are not sins. It was a crime to give a glass of water to a fugitive slave in 1850, but it was not a sin. Now, how does God treat men when they violate his law? He comes to earth; he identifies himself with them; he bears their stripes in his own person; he suffers the penalty of their own wrong-doing, and by his own life and sufferings here on the earth he endeavors to reclaim them. And then he turns to them and says, Even as Jesus Christ forgave you, so also do you. Do not misunderstand me; do not think I am arguing for sensationalism; do not think I approve of sending flowers and cakes to prisoners. It is said that

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when a man is in prison for murdering his wife he is almost sure to have offers of marriage received from women, in case he gets out. That is not the kind of pity I am speaking for. It is not sentiment. It is the sense in one's self, Here is a horrible calamity that has come upon this man: how can we help him to a new and better life? Christ treats sin as disease, and he comes to cure the disease. We shall not start our criminal system aright until we get wholly rid of this notion that we are to hate the criminal and hurt him, and come back to the fundamental Christian notion that we are to love and pity and redeem and cure the criminal. That is to be the starting-point. Love is to be the motive, the inspiration. And, that being the inspiration, everything is to be attuned and set to that.

In the first place, to give some specifications, imprisonment ought not to be the first penalty. In Massachusetts they are trying what they call a probation system. It is working, apparently, very well. When any child is arrested he is not first sent to a prison. The State official whose function it is to be the guardian of such children is called into requisition. He is told to examine the case. He brings his report to the judge. If it will do, the boy is sent back to his home, and then the guardian is to keep an eye on him. If he has not any home, or any adequate home, the guardian finds a home for him. If there is not any home that can be found for him, the guardian puts him into an institution. The institution is the third and last resort. Whether the method is right or wise is not the question—the spirit is admirable. What Massachusetts is doing for children it is also beginning to do for men—for there are some men that are twenty-one who are children in will-power, and even in intellect. The great majority of criminals are weak.

When the man is sentenced, the sentence should be adjusted with reference, not to the crime he has committed, but wholly to the cure to be accomplished. Not that this ideal could be instantly reached, but that this ideal is to be kept constantly in view. I confess I am amazed at our patient folly. We arrest a man in New York for drunkenness; we send him up to the Island for ten days; he stays there just long enough to get sober, and then he is discharged. He comes back to New York; in twenty-four hours he is arrested again for drunkenness and sent to the Island again for ten days. There are men in New York who spend two-thirds of the time on the Island. We are paying Police Justices in New York for that operation. What we ought to do is this: When the man is arrested for his first drunkenness, his friends should be found, if he has any; when he is arrested for the second or the third or the fourth, patience should be exercised; but when the right time comes, he should be put into an institution the object of which is to cure men of inebriacy, and if he cannot be cured, he should stay there the rest of his life. You say, Would you imprison a man for life for getting drunk? No! I would not; but I would keep him in an institution for life rather than let him come out to prey upon the community by his drunkenness. We arrest a woman of the town, send her up for thirty days, put her in with worse women. She comes back worse than she went in—comes back to prey upon the town again; and we repeat the operation. What ought we to do? When she is arrested, society should take her in hand and keep its hand upon her until she is cured; and if she cannot be cured, then it should keep its hand upon her for the rest of her natural life. The sentence should be adjusted wholly with reference to the remedy. Men will say, Can you be sure the man is cured? No! we cannot. Will you not have some men discharged as cured who will come out and prey on society? Certainly. We cannot do anything perfectly in this life. We cannot adjust the penalty adequately to the crime committed. But under the one system over fifty per cent. come back and prey upon society again, and under the other system less than twenty per cent.

When the man is in the prison, all the discipline of the prison should be conducted with simple reference to reformation. It is not necessary for me to go into details, but I may give some illustrations. It is a disgrace to our nineteenth-century civilization that boys should be sent to such a jail as that General Brinkerhoff describes. It is done every day in this State of New York. When the man is arrested, separate confinement should be the beginning; he should be put by himself and studied there by himself for the first month, or six months, or, as in England, nine months, before he should be allowed to mingle with his fellows. The mingling then should be under such authority as to prevent the increasing and stimulating of crime. There should be schools in the prison for the purpose of teaching this man how to earn a livelihood by honest industry when he comes out. There should be an industrial system—not to make money, but to make men. We have gotten rid of the contract system in this State. Formerly we took prisoners, put them in State prison, sold their labor to a contractor, and told him to see how much he could get out of the prisoners. And the man who went in hating industry came out hating industry worse than ever. Industry should be organized for the purpose of making the man industrious, not for the purpose of making the prison self-supporting.

The plan which I have hinted at underlies what is known as the Elmira Reformatory system; it underlies the probation system of Massachusetts; it underlies the separate confinement. Group these all together, and out of them construct the ideal system for the moment. A man is arrested; he is brought before the court. Inquiry is made into his life, his character, his surroundings, his friends. If it is found that he has some friends who will be responsible for him, who will take care of him, who will see that this thing does not occur again, he is put under the tutelage of these friends. If it is found that he has no such friends, or that no such trust can be reposed in them, or that his criminality is too firmly fixed, he is sent to a prison, put into a separate cell, compelled to reflect. His industry is carried on in his cell; he is kept separate from the other prisoners; is not allowed to come out into fellowship until he has proved some degree of submission to authority, some degree of readiness for reform. Then he is put into a school and into a workshop; but the work is organized to secure development, not to secure money for the State or the prison; and the school is organized for the moral culture as well as the intellectual culture of this man. His record is kept. There are three grades in the prison. He begins at the lowest; if he falls back he is put back into cellular confinement; if he goes forward he is put into the second grade; if he still improves, he is put into the third. A court sits in the prison to determine the length of his imprisonment; and when he has proved that he is able to earn an honest livelihood and is determined to earn an honest livelihood, then some employment is found outside where he can earn an honest livelihood, and he is set free.

I want you to notice two things: one, that, though this redemptive system is not yet perfected, it protects society better than the punitive system. When a man is killed, it is true he will not trouble society any more, but when he is reformed he will not trouble society any more; and experience demonstrates that the way to reform those that lie outside the circle is to reform the men that lie within it. And the second thing I want you to notice is this: An English writer criticises the Elmira Reformatory. He says, Perhaps it does discharge eighty per cent. cured, but what is its effect on the criminal population outside? It does not deter them. He is mistaken. One of the Judges of the Criminal Courts of New York tells me that criminals plead not to be sent to Elmira under the indeterminate sentence. The criminal would rather take ten years in Sing Sing than a chance of getting out of the Elmira Reformatory in five years. For the one thing a determined criminal does not want is to be put under influences that are all the time saying to him, You shall be honest; the one thing he hates is to be reformed.

Redemption and retribution are, so far as this world is concerned, different spellings of the same word; and the best and most effective deterrent is a penalty which holds the grip of law on the wrong-doer until he becomes a right-doer. Christ's method of dealing with the enemies of society is to treat them as diseased men; to pity them, not to hate them; and to administer for them a system of re

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demption, not to attempt the impossible task of administering a system of retributive justice.

The Practical Essentials for Good Church Music [1]

By Dr. Henry G. Hanchett

Good music ought to mean worthy compositions adapted for the purpose to which they are applied and suitably rendered by competent performers and singers. For our church services this would imply works of the character, quality, and style that have been accepted by the suffrages of competent critics and the common consent of educated congregations after the test of years of service, so rendered as to fulfill the requirements of the composers and produce the intended effect upon both performers and listeners.

Unless music is effective it hardly has an excuse for being; but the extent to which its effectiveness can be modified by extraneous circumstances is simply marvelous. A person going to church in a joyous frame of mind and hearing there a pathetic or penitential anthem, especially if it is not sung with feeling, will be apt to think he does not like that piece. The value of intoning and chanting—efforts that scarcely enter beyond the borderland of music in their simple examples—depends much upon the point of view of the worshiper: whether he is full of enthusiasm for the traditions of the Church, and finds himself brought by these forms into communion with the great company of the faithful who have thus voiced their united worship through the centuries, or whether he is keenly sensitive to the language of music and longs for the interpretation of the sacred words which seem when intoned to be but monotonously drawled out. Hardly anything could be found, however, that would so well illustrate the value of suitable rendition as these simple forms of using musical elements; for intoning and chanting rarely fail to produce a most profound effect upon all within reach of the spell when well done by a large choir skillfully accompanied with suitable and interpretive harmonies on a grand organ—a plan which may put such forms far beyond the borderland into a very exalted plane of true music.

But people generally will not consider, or will not trace to the true cause, the effectiveness or the reverse of the selections, or their interpretation by choir or congregation, heard in church. The thing that will take hold of the mind of the ordinary worshiper with regard to the music is the satisfaction it brings to him personally. He will not be apt to think what is the intention of the piece, or to seek the source of the influence exerted by a chant grandly sung with the aid of all the helpful accessories; still less to call to mind the fact that the choral service was not popular in Episcopal churches a few years ago, and has won its way by its merit, because tradition led to persistence in its use till it had time to assert its value. It is wonderful how soon good music makes itself loved if it is given a fair hearing. That is not generally believed, but the widespread acceptance of the idea that it is the mission of music to please, and to please on first acquaintance, has been one of the great obstacles to the improvement of church worship. Of course if that postulate be granted it follows at once that each member of a congregation has a right to something in the way of music that shall please him, and from that it is argued too often that the largest subscriber to church expenses should have the largest influence in determining the character of the musical service. He who is pleased with the inspiriting rhythm of the dance tune will favor church music that has some "life and go" in it, and he who finds the melody of a sentimental ballad sweet and satisfying will long for a solo by the soprano that has some "tune" to it; and hence pastor and music committee, where real culture in music and controlling tradition of the church are both lacking, turn to the weak, inartistic, and evanescent popular jingles such as are too often found in association with what have come to be called "gospel hymns," and usurp for these unworthy makeshifts the place that rightfully belongs to true church music.

Music has a wonderful power over the emotions, which fits it to add greatly to the meaning and impressiveness of themes both solemn and joyous; and the recognition of its value and appropriateness in the services of the sanctuary has been general in both the Jewish and Christian worship, so far as our knowledge of either extends. But the power of music is not to be had merely for the asking; a wheezing melodeon cannot counterfeit the soul-stirring grandeur of a perfect organ, nor can a crude setting of a trivial hymn rival the impressiveness of sacred words worthily united to inspired harmonies; but there are things essential to the having of good music that are not quite so self-evident; and just because that is so, first among those essentials should be named a competent musical director. Some one must be at the helm who knows what are the resources of the art and how it can be made to display its power effectively; why certain phases please better than others; that a piece may be good and have a mission even though it does not please on first hearing; and that "some one" must have both facilities and opportunity. The importance of the director's office is being more and more recognized in all departments of musical activity; the star without the *ensemble* is no longer tolerated, and everybody knows that the *ensemble* depends upon the director.

But the director must direct, and when he is given to understand that because somebody doesn't like something he has used, or does like something of a style he does not approve, he would better modify his plans, then opportunity to direct is curtailed. Moreover, direction involves assistants. A director, a reed organ, and a congregation of persons who do not care to sing can hardly be considered a catalogue of all the essentials for good church music. There are but few churches that can have all the items belonging in such a catalogue so extended as to cover all classes of music; but, having begun with the most important, the director (who may be the clergyman or the music committee or the organist or a singer), let us continue our catalogue of essentials in order toward the items that can be accorded no higher rank than the desirable.

Music on paper does not mean much to the average non-musician; even hearing on an instrument music intended for a chorus gives to the ordinary mind but a faint idea of the power and value of the work. The director must in some way find out what the printed notes really represent, and must have the means for properly turning them into interpretive sounds. In other words, since vocal music is easiest understood and for other reasons is best adapted to the offices of worship, he must have voices; and since the music of expression outranks the music of impression in importance, those voices ought preferably to be those of the congregation itself. But congregations are not composed of independent singers to any great extent, hence they must have, in addition to a willingness to sing and to learn, instruction and leadership. The instruction needed is such as will make the music to be sung familiar, for without familiarity nothing is ever well done in music. The imparting of this instruction at a congregational rehearsal may as well be set down as hopeless, although why a part of the mid-week meeting or a time just after it could not be so designated and used is not easy to say. The home song circle might be utilized, but what is usually selected here is that which is already familiar, and the point now is to make the people acquainted with good music even if at present such is wholly unknown. The rehearsal of new and better music, then, must generally be a part of the regular service; but that simply means that an unfamiliar hymn should have an occasional place in the service (to be rendered as a "choir hymn" at first, if the leadership advised below is adopted), and should be repeated at intervals not greater than three weeks until it becomes familiar and easy to the congregation. With proper direction and leadership I fancy many persons would be surprised to find how short a time that would require, and it need not be long before any congregation that desires to do so could have a considerable

[1] See "What is Good Music?" by Dr. Hanchett, in The Outlook for February 15.

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repertory of really good tunes not now familiar, and could even undertake pieces of larger caliber than a mere hymn tune.

For leadership there will be needed either a good organ, which costs money, or a good choir, which costs labor. The choir is the best if one must choose, and one good thing about choirs is that they expect to rehearse—that is as well understood as it is that congregations do not expect to rehearse. But let no one confound a quartette with a choir. A quartette is not a choir, but only a small and non-essential although very important portion of a choir. The choir is needed first for leadership, and it must, therefore, be a body that can lead. But when we have the choir, particularly if both choir and organ are possibilities, as they are in most churches, we are then prepared to go a step further and introduce the music of impression, which falls to the lot of choir, quartette, soloist, or instrument, as distinguished from congregation; and when this sort of music is introduced, if one adheres to the high standard of composition that has been presupposed all through this article—the kind that has the indorsement of the experience of the churches of all civilized lands that have established traditions of the excellent, the inspiring, and the edifying in worship music—one soon finds that a quartette is not a choir, for it cannot sing what is written for choirs, and cannot always produce the desired and designed effect of that portion of such music which it can sing. The great and worthy examples of church composition demand volume of tone, frequently require the subdivision of the different vocal parts, often calling for eight and even twelve distinct vocal sounds at once, and producing some of the most sublime effects by contrasting the body of singers against soloists, or the voices against an instrument. Such music simply cannot be attempted by a quartette, and the narrow range within which a quartette is of service makes dependence upon such a body without a chorus a thing not to be thought of in a church which aims at the best in music. A chorus without soloists, or with one, two, or four soloists, as circumstances permit, can render the best music, but the chorus is the necessary element.

When the choir is large and good, it is so usual, I had almost said so natural, to think, Now these are the singers, let them sing. But the best music is the music of expression; the best education in music is gotten by playing and singing, and that is as true of a congregation as of an individual. If one desires to know the capability for expression that music possesses, he must attempt to express himself in music. So let it not be forgotten that the choir is primarily for leadership, and while it has an important office to perform in rendering the music of impression, the church that really aims at having the best music aims at nothing less than the congregational singing of such anthems as are suitable for congregational interpretation. Hymn tunes by no means limit the capacity of congregations; they can *easily* go far beyond them if they really desire to do so.

The essentials for good music, then, are: A congregation willing to exert itself to secure the desired end; a competent director; rehearsals; a full choir; and time. Very important, in fact almost essential, is a good organ, and other instruments are desirable. There are a number of other things that will be found most helpful, such as placing the words of everything to be sung in the hands of the congregation (in fact, they ought to have the notes as well), having such an order of worship as shall thoroughly incorporate the music as an essential part of the service, the making of the choir rehearsals open to the congregation and urging the latter to attend, and others. One detail of importance ought to be mentioned here owing to its relation to the numerous churches that are contemplating the purchase of new organs, because it can be provided for in that case, although the expense involved in making alterations will frequently prevent its being introduced in churches that already have satisfactory instruments; still, the change has been made in many cases. I mean the placing of the organist (who is usually the nominal director) so that he can look his singers in the eyes during the performance of their duties, and thus keep the interpretation under his own actual control. Space is lacking for the elaboration of this highly important point in an article devoted to the essentials. But it is greatly to be regretted that in so many churches anything like the effective direction of the choir is rendered next to impossible by the custom of putting the nominal and responsible head and leader back to back in relation to his forces during services; and, in fact, so frequent and so serious are faults of arrangement in our churches that the director may think himself fortunate if he has not to contend with a position which makes it out of the question for him to judge of the relative volume of tone coming from the organ, because his head is buried in its case. The director, if he is also the organist, which is usually the best plan, if he is to produce the best results must have his keyboard detached from the organ and must sit facing his choir; but that is an essential for the best singing, not for the best music, and very excellent results have been attained with imperfect mechanical arrangements.

The Bad-Eye Factory

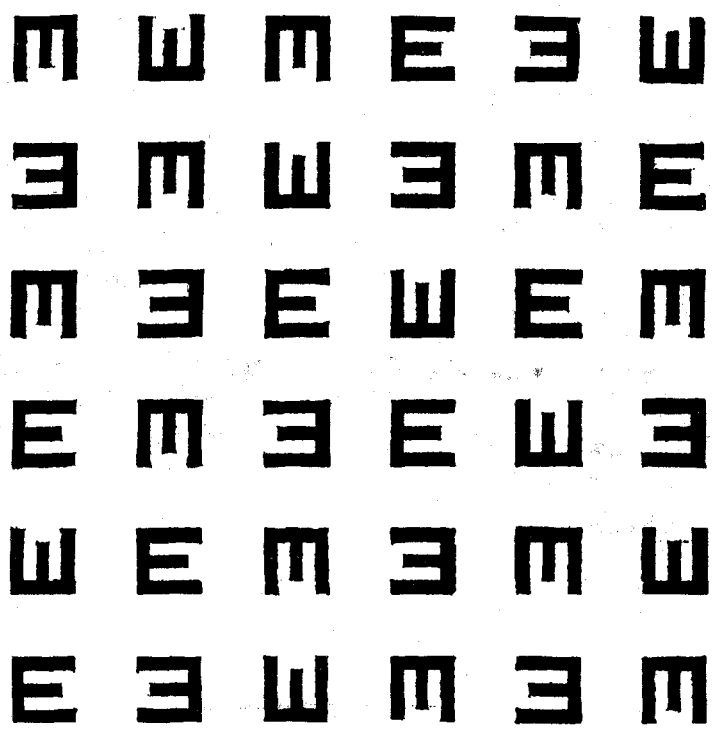
By Dr. E. W. Scripture
Instructor in Experimental Psychology, Yale University

Among the many kinds of bad eyes with which we are afflicted, the "school bad eye" is particularly exasperating from the fact that it is a gift—thoughtlessly and needlessly, but irrevocably—bestowed upon us by the school.

What is the "school bad eye"? There are many eyes that cannot see distinctly except at distances less than for healthy eyes. These are called "short-sighted eyes." About one per cent. of these eyes are highly abnormal; they are real deformities, and their owners were born that way. The others, which are not violent deformities, are the short-sighted eyes we usually meet. The short-sighted eyes can be detected in a very simple way. The card shown in Fig. 1 is so easy to use that there is no excuse for not testing every child by it at least twice a year.

The disadvantages of short-sighted eyes are great, and serious troubles arise from them in later life (*e. g.*, ten per cent. of all cases of one-sided blindness are due to short-

FIG. 1.—TEST CARD FOR DETECTING SHORT-SIGHTED EYES



DIRECTIONS

1. Cut this card out and place it on the wall in a good light, near a window.
2. Put a mark on the floor at 20 feet from the wall.
3. Place the pupil at this mark.
4. Let him keep one eye closed.
5. Ask him to tell quickly in what direction the signs are open—namely, up, down, right, left, as you point to them.
6. The eye that cannot read the signs correctly, without hesitation, is defective. An optician, a physician, or an oculist should at once be consulted.
7. Note down the names of two or three pupils whose sight has been proved good by means of tests in a very good light.
8. If on cloudy or gloomy days these pupils cannot pass the tests, no eye-work should be done by the class.
9. If these pupils cannot pass the test at 25 feet, when the card is placed on any desk in the room, that desk is improperly lighted.

Another very convenient method of testing the lighting is by use of very small type. This paragraph, which is set up in diamond type, should be legible at the distance of twenty inches from the eye.

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sightedness; one author asserts it to be the cause of senile cataract); but these are matters too well known to be discussed here. What we particularly want to inquire is, Who is to blame for the occurrence of the trouble?

The number of cases of short-sightedness in which the trouble existed from birth or appeared during the first year or two of life is so small that we can say, Almost all short-sighted eyes are acquired.

How are these eyes produced? The answer is brief and concise: By work held too close to the eyes during the early years of life, when the eyes are soft. The effort to accommodate the eye to see near objects puts a strain on it to which it gradually yields; it actually becomes longer (the cases of lens-deformation are less numerous than those of axis-lengthening).

By what right is the school accused of producing these bad eyes? This question (like most other questions) has been carefully investigated in Germany. With a few exceptions, children enter school with good eyes. In the German village schools one per cent. to two per cent. of them are found to be short-sighted. In the primary schools the figure rises to 7 per cent.; in the grammar-schools it is 10 per cent., in the colleges 20 per cent. to 26 per cent., while in the universities it runs from 40 per cent. to 60 per cent. Three primary schools examined by Dr. Gelpke, at Karlsruh, showed a steady increase in successive classes from 2 3-10 per cent. in the lowest to 17 1-2 per cent. in the highest; these figures, class by class, corresponded closely with the number of hours' class work per week, beginning with twenty and rising to thirty-seven. A similar increase is found in the classes of the German colleges. In one gymnasium (corresponding to high school and college combined) the progression was: Class I., 22 per cent.; II., 37 per cent.; III., 53 per cent.; IV., 58 per cent.; V., 67 per cent.; VI., 65 per cent.; VII., 68 per cent.; VIII., 78 per cent. Similar results have been obtained from other schools.

A curious table has been published concerning the number of short-sighted men found on one occasion among the different classes of recruits to the Bavarian Army. Among the farmers (village schools) there were 2 per cent.; among the day laborers (city schools), 4 per cent. to 9 per cent.; among the artisans, clerks, and tradesmen, 44 per cent.; among those who had passed through the next to the highest class in college, 58 per cent.; and among the college graduates, 68 per cent.

American investigations have not been extensive, but the results are similar.[1] At Yale about 60 per cent. to 65 per cent. of the students undergo a physical examination; of these over 30 per cent. are short-sighted. On the whole, the evil, though still very great, is considerably less than in Germany. Professor Mosso attributes the smaller number of short-sighted eyes in English schools and colleges to the large amount of outdoor sport. American school-children, also, are not generally overburdened, and as for college students, there is surely enough of athletics. It is in the benighted lands where football is unknown that the most short-sightedness is found.

As a conclusion, we can say that, with few exceptions, whatever short-sightedness there is we can consider as the price we pay for our education; and as our education comes mostly from the schools, we can lay the chief blame there. There would be no use in discussing the matter if it were not that much of the school short-sightedness is needlessly and wantonly manufactured by ignorant boards of education, principals, teachers, and other officials.

There are several processes of bad-eye making, all of them carried on in our schools; but I will here speak of only one, and that one a terrible one—terrible because absolutely needless. A single vote of the Board of Education, which could be passed in ten seconds, would remove it; a single vote would have removed it at any time in the past.

This process consists in forcing children to do work too close to the eyes. Work of any kind should never be held nearer than fourteen inches from the eye, even in the case of adults; young children should never be obliged to look at objects at even that distance for any length of time.

[1] A summary of some of the results may be found in the "Reference Handbook of the Medical Sciences," Vol. V., p. 87.

The way the school authorities force the children to violate this rule is by requiring them to do work which involves objects of such small size that they cannot see properly without bringing the objects close to the eyes. Here is the accusation; can we justify it?

First, let us enter the kindergarten. Here is a boy of six years at work on the first Froebelian occupation with the perforating-needle. He has before him a pattern (Fig. 2), and is sticking the needle through the little dots.

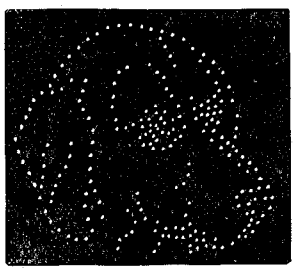

Fig. 2

Place this figure in your lap and try to stick pins into the dots. Your head will involuntarily bend down toward the paper, or you will unconsciously raise it toward your eyes. You cannot clearly see such fine objects at the proper distance. "But," the kindergarten teacher replies, "the child should be forced to keep the figure at a proper distance." It cannot be done. Hold the figure at arm's length and try it. Even you, with your hardened brain, cannot, without a headache, keep up for five minutes the strain of attending to such minute objects. This pattern is no exaggeration; I have in my possession still worse ones.

The second Froebelian occupation is sewing with worsteds. It is the same thing as in perforating—only worse. There the child had a real dot at which to aim his needle; here he has often only an imaginary one.

The ninth occupation deals with cork or pea work. Fine wires or thin sticks are stuck into little cork cubes or soaked peas. This is not quite so bad as the others, but it is injurious enough.

Probably the most dangerous occupation given to children is that of making chains of straws and paper circles. The child is required to run a needle through a short piece of straw, then through a small circle of paper, then another straw, etc. Fairly bad is the stringing of wooden beads. In fact, it was while watching my own little girl in her efforts to string these beads that it first occurred to me that the kindergarten methods might not be absolutely perfect.

There is no excuse for retaining such exercises. The kindergarten is rich in newer and better occupations; the bad ones could be stricken out and would never be missed. On the other hand, everything that can be said against dangerous school exercises applies with tenfold force here. These exercises are among the very worst of all for producing short-sightedness, and are employed when the eyes are most easily injured. They are really "crimes of the kindergarten."

And now for the schools. Careful investigations in Germany have led to a statement of certain minimum requirements for the type used in school-books in order that the child shall be able to read at a proper distance. If these requirements are not satisfied, there is great danger for the eyes.

On your way home from business stop in a hardware-store and buy an ordinary mechanic's ruler divided into sixty-fourths of an inch; it will cost you a quarter, but you will learn enough to pay for it.

In the evening let your boys and girls bring together all their school-books. Apply your ruler to the type in the books. Here are the requirements to be met: Height of the smallest "n," at least $\frac{1}{16}$ inch; thickness of main line in "n," at least $\frac{1}{100}$ inch—*i. e.*, somewhat less than $\frac{1}{64}$; distance between letters, at least $\frac{1}{32}$ inch; space between lines, at least $\frac{3}{32}$ inch; length of lines at most, 4 inches.

The following specimen of type comes very close to the requirements:

This law was not, however, originally established on the basis of experience, but was deduced as a necessary result of the arbitrary assumption that A is the most probable value.

Remember that these are the *minimum* requirements. Books containing type smaller in size, or more closely set, must be absolutely rejected. For all children the type

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should be larger; for younger children it should be far larger. How many of your children's books stand the test?

I cannot, of course, mention any names, but a short time ago I obtained a number of books now in use in the schools of one of our cities. Among them was a Primer; the type was fairly good for little children, but under the different exercises were lines in thin italics, which were trying even to my own eyes. Italics should be absolutely forbidden to children under ten years of age. Then came a beginner's reading-book; the very first lesson started out with fearfully fine-lined italics, and the type was not half big enough for the little eyes. Here was an old friend, an elementary Arithmetic, the same one I had when a schoolboy; the best type in the book just came up to the least requirements for the worst books in the highest grades; more than half the book was in smaller type; and as for the minutely printed portions and the complicated fractions —Heaven preserve our eyes! And so on.

The remedy is a simple one. Let the educational boards of each town establish some such minimum requirements for school-books. I have found such a small proportion of permissible books that to avoid the necessity of teaching without books it would perhaps be necessary to appoint a date six months ahead for the time of going into effect. Or, how would it do to teach without books? In some schools of Germany the teacher uses the books, and the pupils learn by doing instead of memory-cram; the thought is suggestive, anyway.

What has been said will justify, I think, without further discussion the following rules:

1. All fine work, such as perforating, sewing, bead-stringing, weaving, drawing on cross-ruled paper, etc., shall be forbidden in the kindergarten.

2. Regular school work with books shall not begin till the completion of the seventh year of age.

3. Instruction in writing shall not take place before the tenth year of age.

4. As far as possible, chart and blackboard instruction shall be substituted for book and desk work in the lower classes.

5. Slate work shall be prohibited.

6. Books containing italics or script letters shall not be used in the lower classes.

7. No book shall be used whose smallest type does not satisfy the requirements previously mentioned.

8. Each child shall be tested for short-sightedness twice a year. Parents shall be notified in every case found.

Of course even such rules will not eradicate *all* the evils.

Professor Michel, a noted ophthalmologist, remarks that, even with the greatest precautions in school work, a large number of bad eyes will still be produced by the schools. "There is, indeed, no doubt that employment in near-work is the chief cause, but this cannot be avoided in educating our young people. It is, however, a stringent duty of school authorities to keep the injurious causes down to their lowest limits, and to observe fully and completely the general hygienic requisites, if the frequency and degree of short-sightedness are to be kept within moderate limits and if the occurrence of serious results is to be avoided."

Each error avoided accomplishes something, and many accomplish much. Take a single case. Records of short-sightedness extending over nine years were taken at Giessen; the abolishing of home exercises in writing was followed by a marked decrease in bad eyes.

In conclusion, the matter has wide-reaching consequences. Every parent must ask himself if he ought to send his child to school. School instruction is necessarily the only possible instruction for the masses. The evils of the schools of to-day are small beside the evils of ignorance; even a bad eye is better than a criminal mind. The fear of injured eyes is not the only reason—but that is another story. The same objection might be urged by every parent, with the result that the public will assume an attitude antagonistic to the schools.

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.—*Tillotson.*

Living by the Church

By Thomas Wentworth Higginson

The clown in "Twelfth Night" tells Viola that he lives by the church, and adds by way of explanation that he lives at his house, and his house doth stand by the church. The present writer has a similar juxtaposition, and finds it in many ways advantageous. My roses and lilies in the garden bed are safer than if they stood next to the police office; and when on one occasion two boys in the street had insulted some ladies, I collared one of them—the other running away—and took him before my reverend neighbor with much more confidence of results than if it had been his Honor the Mayor. The result duly followed, and was quite beyond my expectation; for the next day the boy who had run away, and whom I could not possibly have identified, came to see me unescorted, and, confessing that he and he alone was the culprit, asked for forgiveness. The Municipal Court could hardly have adjusted the matter so neatly and so promptly.

There constantly passes before me in full view a panorama of the daily life of the Roman Catholic parish-priesthood—the visits of high and low, particularly low—the arrival of hired carriages with weddings and baptismal parties—and the too profuse carriages for funerals. Then often at midnight I hear the stable doors roll back and the horse's hoofs soon after crunch upon the gravel, as the faithful priests drive away on some errand of mercy; and sometimes by day, as I am cutting the grass on the lawn, a man will come straggling past and volunteer the information that his wife has persuaded him to go and take the pledge before the praste, God bless him. Pledges thus taken, I am told, are almost sure to be kept, because they are given only for short periods, and perhaps renewed from time to time; the pledged man reporting at brief intervals and being kept under constant supervision. The regular church work I cannot watch, for the building lies on the other side of the house, accessible by a covered passage; but I know that good Father ——, the predecessor of the present incumbent, once said to me wearily that he knew confession to be a divinely ordained ordinance, for no mere man would have put upon his fellow-men anything so hard. Knowing all this, it did not trouble me at all, but was only gratifying, when I used to hear often, on Sunday noon, the click of the billiard-balls through Father ——'s open window after his two wearisome masses; nor do I believe that he heard that click recurring, as a record against him, before the Recording Angel, in that heaven where he now deservedly dwells. I have not heard it on earth since he went; but it is delightful to see his successors refreshing themselves sometimes, after a hard week's work, with a game of handball in the high brick court which they have built for that purpose behind the stable. His Reverence, the senior priest, can outplay either of his young assistants, to say nothing of their stout hired man, who occasionally takes a hand with them; and when the game is over, and the small boys of the parish take their turn in the court, it is pleasant to see his Reverence linger and advise them where to stand and how to await the ball. It is always agreeable to see dignity so intrenched and sure in its position that it can be familiar without fear. I can remember when in youth I lost my place as teacher at a boarding-school, mainly because I had given lessons in sparring to some of the older boys.

It is impossible to think of my neighbors except as men who would do for me any act of kindness, and whom I respect with my whole heart. No doubt they wish their Church to inherit the earth, and in their secret souls expect it: what branch of the reverend clergy does not? Nor have I been able to induce them to cast me out into outer darkness, as one of the wicked, though I have several times called their attention to that extreme necessity. On the contrary, their theory of salvation appears very elastic; they seem to regard all well-meaning persons as constructively or potentially within the pale of redemption; and my dear lamented neighbor—he of the billiard-balls—was wont to assure me that he did not worry himself about me at all. And yet it

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sometimes comes across the mind, after a chat with one of them, that our whole mental attitude is so utterly remote, the one from the other, that it almost seems a wonder that we should meet on the same planet, to say nothing of the same street. What two beings can be further apart, one asks, than a human soul which glories in being absolutely subject to an external authority, and one which cannot see either the need or the possibility of such an appeal? It is not possible to have an authority outside of one's own private judgment, for what can select or accept that authority save that private judgment? How can your mental faculties possibly set up for you a tribunal which shall override themselves? They can no more do it than a stream can rise higher than its source; no more than you can build your house downward from the chimney-top; no more than you can raise yourself from the ground by tugging at your own garments. So long as you are resting on your own faculties, you must rest on them, and to imagine that you can substitute something—as an infallible church or even an infallible book—does not really help you in the least, because the same reason and conscience which put it there can at any moment take it away or disregard it. Disguise it as you please, you are trusting your own powers at last, because you have nothing else to trust to; just as, no matter how thoroughly you have put yourself into a physician's hands, nothing can take from you the right or the power to disregard his prescriptions or substitute those of some other physician.

Many of the current objections to the Roman Catholic Church seem to me trivial or untenable. It is not easy to show that it does not produce as good saints, or poets, or scientists, as any other body of men, or that it produces more criminals when we compare, class for class, the same social grade. Of course poverty is responsible for a great many sins, and for a still larger proportion of convictions in court, were it only for the want of bondsmen or paid counsel. Therefore the church which has most of the poor will naturally have the most criminals. I used to think, as many do, that the Roman Catholic Church, with all its merits, produced people less truth-telling than were elsewhere found; but was rather taken aback by the remark of a young Irish girl, one of two sisters whom I had seen go through college with the greatest credit and teach Greek to their priests afterward. I had said something on the subject to her, she being a thoroughly candid and ingenuous soul. "Do you really mean," she said, "that you put a little less faith in people's word for their being Catholics?" "Yes," I said, "I fear I do." "It is very strange," she thoughtfully replied; "that is just the way my sister and I feel about Protestants." It reminded me of De Goncourt's saying, "After all, every political discussion comes back to this: I am better than you" *(Je suis meilleur que vous)*. It is much the same with the comparison of religions.

For myself, I never should be led to become a Roman Catholic, as many are led, by the dignity and beauty of the ritual; because even that is tame and dull compared with the impressiveness of the Greek Church, even as one sees it in Paris, with its stately, melodious, black-bearded priests, its pewless churches, and the utter absorption of its kneeling congregations. There are, however, many points of view in which the Roman Catholic Church is very attractive. But every church claiming infallibility, whether for a pope or for a book, is hampered by this fatal logical defect—this "vicious circle," as the logicians say—that it has to employ reason and conscience to set up the very authority which is to override reason and conscience. We all depend upon our private judgment at last, because we have nothing else to depend upon. To claim anything else is to practice an unconscious juggling with our own minds. I invariably find that the ablest of the younger converts from the Roman Catholic Church—who are numerous, as are the converts in the other direction—give this as the essential ground of their change. And I also find that the very able Roman Catholic newspaper which I read every week, while prompt to answer—and usually with success—all the superficial arguments against the Church, keeps absolutely silent as to this vital and final obstacle.

Women and Public Affairs

By Lillian W. Betts

As a natural result of the activity of women in the now famous New York City mayoralty campaign of 1893, when Tammany was defeated by an overwhelming majority, the women who took part in that movement realized that two things—knowledge of municipal conditions and municipal laws, and public sentiment educated to the point of activity—were absolutely essential if the city were to be honestly governed. Good men of financial and social position must be aroused to the point of self-sacrifice. To accomplish all this the mothers, wives, sisters, of the voters must become familiar with the city whose destiny was to be decided by the kind of sons they reared. If the city was badly governed, it was largely their criminal indifference that was responsible for it. At the close of the campaign, in fact before it closed, circles, groups, and classes of women were organized to study politics—not what is known as practical politics, but administrative politics. Among the first to organize was the League for Political Study. The managers of this body were leaders in different parts of the city and in different social sets. The fees were placed at two dollars per year, and the League began its work. Classes were organized for the study of economic subjects under able leaders. Bryce's "American Commonwealth" was the text-book for another class. Another was organized for the study of parliamentary law, and a fourth was organized for the direct study of what might be termed the anatomy of the municipality—the study of the city geographically, and then its political divisions, *i.e.*, assembly districts, wards, school and election districts, and the officers, their salaries, duties, and responsibilities. The aim of this class, arranged for Saturday morning at eleven o'clock, is in a degree altruistic. Many in this class are taking the course with a view to offering their services to mothers' meetings in connection with kindergartens, mission churches, and independent clubs in the tenement-house districts. The League, believing that a knowledge of the laws made for the protection of the home of the poor man as well as the rich would give the tenement-house dwellers a sense of free citizenship that would liberate the voters from a sense of dependence on the political "boss" of the district, organized this class from motives of altruism. To this class the city departments have been most generous. One of the Police Commissioners has spoken on the department he represents. He explained its function and its limitations under the law. The President of the Board of Aldermen explained the duties and the functions of the Alderman. He was followed by one of the Charities Commissioners, who in turn will be followed by the several heads of the municipal departments. The result of this is twofold—increased knowledge, which means educated public sentiment, and familiarity with the relations between the city governments and the dependent citizens. Women with this knowledge do not establish private enterprises to do the work for which the city is already equipped and for which the citizen is taxed. The public institutions—educational, charitable, reformatory, and sanitary—will be better conducted, because the leisure class, the women of public spirit and responsibility, are considering the administration of the public affairs that affect the home, as crime and pauperism and ignorance affect every home. Many other circles in New York are studying law and government and economics, following a different plan from the League for Political Study.

At the residence of Bishop Henry C. Potter, about a month ago, a number of influential women, residents of New York City, assembled to consider the advisability of the women of the city manifesting an active interest in the civil service reform movement. This meeting resulted in the appointment of a committee to form a permanent organization to create a more active interest in the movement.

A public meeting under the auspices of the committee was held at Sherry's on January 4, over which Mayor Strong presided. The Hon. Seth Low, of Columbia College, Mr. E. Randolph Robinson, the Civil Service Commissioner, Colonel George E. Waring, Jr., the Street-Cleaning Commissioner, the Hon. Joseph Choate, and Mr.

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Herbert Welsh, of Philadelphia, addressed the meeting on civil service reform in several aspects. Naturally the enthusiasm of the audience was carried into the homes, and the result must be to raise the standard of public service, and protect the honest worker for the Government as against the political boss and the spoilsman.

It is interesting to know that the active interest of woman in what may well be termed the home side of politics has resulted all over the country in raising the standard of public service. Health protective associations, associations in the interest of education, have also had a positive moral effect in political life.

In San Francisco women have taken an active part in civic reform. The W. C. T. U., the Christian Endeavor Union, the churches as public organizations, and many of the philanthropic bodies have formed the Civic Federation, which is

> An influential, non-partisan, non-sectarian association to advance the municipal, philanthropical, industrial, and moral interests of San Francisco; to serve as a medium of acquaintanceship and sympathy between those who agree in the desire to promote every kind of municipal reform, as well as to increase the number and efficiency of the agencies designed to discover and correct abuses. The principal means to be employed are "investigation, publication, agitation, prosecution, and organization."

All through California civic reform and progress is the object of organizations in which women work actively. The Civic League of Philadelphia has accomplished more than its most enthusiastic members dreamed. This League is composed of women, and devoted entirely to the study of municipal affairs, solely with the view of relieving the homes of the city from unnecessary burdens, and giving them greater opportunities to approach the ideal.

The Women's Civic League of Cincinnati, O., has been most active in municipal affairs. Through the influence of this League sand-piles have been introduced into the city parks for the use of the children. The League has taken an active part in the demand for clean streets and the cremation of garbage, and it is admitted that its power is felt in municipal politics.

Whatever name be given to any semi-political body of women, the home and its protection forms the mainspring of its activity, the aim of its existence. This must always be so. Her children and her home are the center of the true American woman's thought, no matter where or how she spends her time. She may lack a sense of proportion and give more of her time and energy to outside affairs than she seems to give to her home; yet she is still aiming to secure for some home better conditions for growth.

London Shop-Girls

By O. M. E. Rowe

The clerks in the dry-goods shops of the large cities of England are victims of an antiquated system which makes home life impossible and involves them in a cheerless existence. A century ago tradesmen usually lived over their small shops and received into their families their few clerks or apprentices. But in the development of large mercantile establishments members of the firm gradually took homes in the suburbs, paid their workpeople cash wages, and allowed them to live where they pleased. The only exception is the dry-goods business, where the "living-in" system, as it is called, still survives the altered conditions of trade. The large dry-goods houses of London are much like those of New York or Boston, but they still cling to the custom, long obsolete everywhere else, of boarding their clerks on the premises.

In some of the large establishments on Oxford or Regent Street the building covers a space equivalent to what we call a "block," the first floor, with several entrances, being devoted to retail business, the second to wholesale, and the upper stories being simply boarding-houses for employees. Many of these shops take care of five hundred to eight hundred, including men and women. Greed is the source of most economic evils. The shopkeeper finds it profitable to board his people, or he would never take the trouble. He reckons the "keep" of each employee as $200 annually towards the wages; but it does not actually cost that amount. If he boards 500, by not giving each one $200 in cash he reduces his yearly pay-roll $100,000. In London four shillings will do much more than its equivalent of one dollar in America. Food especially is much cheaper. By buying provisions in large quantities, the simple menu is procured at the lowest rates. The house-furnishings are very meager and inexpensive. Another fact worth noting is the impossibility of renting the upper stories in London, and the proprietor gets a better return from them by boarding his employees than he could in any other way.

Under the courteous escort of one of the firm, the writer inspected the "living-in system" of the largest dry-goods shop on Oxford Street, housing at that time 260 women and 550 men. The upper stories contained bedrooms for the men and several "general rooms," or sitting-rooms. A subterranean passage under the street at the rear of the shop led to the basement of a double house containing two large dining-rooms, the one for men being separated from that of the women and having a different entrance. This underground connection was pointed out as a great advantage in wet weather and a saving in hats and wraps. Surely the fresh air of a walk after staying hours in the vitiated atmosphere of a shop would be a great boon before meals!

The dining-rooms are barren and gloomy. Three or four sitting-rooms are slightly brightened by a few old-fashioned engravings, and the piano suggested a little cheer. These rooms are heated by steam, but the sleeping-rooms have the chill dampness so depressing in a London house of stone. A few small bedrooms held two single beds, others had four or six, and the largest rooms must have contained ten or twelve beds, separated by thin partitions six feet high to secure privacy. Each girl has a small bureau, a washstand, one hard wooden chair, and space for a trunk. The bedrooms had a disorderly air, with sewing and feminine belongings scattered about. It is a barrack-like existence, and inexpressibly dreary. What woman, after this environment, would know how to make a home pleasant?

The girls make the best of it, and the buoyancy of youth finds recreation in the musical society or dramatic club which they have organized. My escort showed the library or reading-room, supplied with books and newspapers, but he omitted to say that the girls who used it paid a monthly tax of sixpence apiece. After business hours they are allowed to go out, but must return at half-past ten, except Wednesday nights, when the time is extended to twelve o'clock, to accommodate theater-goers. The house matron records the hour of going out and coming in, and this "time-list" is sent weekly to the heads of the mercantile departments. Frequent tardiness brings a warning, and, if persisted in, dismissal follows. Saturday afternoon is a half-holiday, and leave of absence is readily obtained if they wish to spend Sunday with friends. A yearly vacation of two weeks is allowed each employee, the date being designated by the employer.

The kitchen appointments are excellent and the conditions quite neat. Meat is given only once a day. At the noon dinner the menu includes fish, roast meat, boiled potatoes in their jackets, and another vegetable. Three times a week the fish course gives place to a dessert of simple pudding or fruit tart. Occasionally cold meat is also served. The breakfast is nothing but bread and butter with the choice of tea or coffee. About eleven o'clock the workers have a respite of fifteen minutes, only a few from each counter being excused at a time. By way of the tunnel they hasten to the dining-room for more bread and butter, serving themselves; and again at five o'clock, with the addition of the cup of tea beloved by the English. The staff of life again appears at the seven o'clock supper, supported by cheese or jam, and tea or sometimes beer.

The clerks in the best shops usually come from small cities where they have had some experience. The irresistible fascination of the great metropolis lures thousands to exchange home relations for this communistic existence. If any remonstrance is made against the system, it is met with the calm assurance that there are hundreds of provin-

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cials on the waiting lists, and any dissatisfied clerk is at liberty to go.

The saleswoman enters when about nineteen years old, with an annual salary varying from $25 to $100 and her "keep." At the end of the year she asks for an increase—it is never offered—and if she is satisfactory to the head of the department, usually a man, she gets an advance of $50 a year. When her wages reach $200 she cannot expect more, unless she has ability to take charge of a workroom or a sales-counter, and even then she gets only $500. An attractive girl with a tall figure may be detailed to the "trying-on" rooms, where she serves as a lay figure to display costumes. Strange to say, this is a favorite place. One girl explained her preference by saying, "Quite likely, you know, I can see the nobility here." Formerly these girls sold on a commission, but their solicitations to buy so annoyed shoppers that the best houses gave up the practice.

Behind the counter the girls wear linen collars and cuffs and a black stuff dress, supplied by the firm at cost price. But in the departments for costumes or cloaks the saleswoman must array herself in a gown of black silk or satin of the latest mode. When she grows stout, she is transferred to other departments. This is always a bitter drop in her cup.

One of the hardest features of their lives is that age and experience, beyond a certain point, do not increase their value. The men often stay on, despite bald heads and wrinkled faces, till threescore years and ten. But a woman, as she gets on in years, with a few months' notice, is "retired." The number is large, and no firm has yet had sufficient generosity to pension lifetime service. Some of the "retired" go to friends in the country, but if they have no such refuge, and have saved little, they inevitably drift to the almshouse. The majority of the women clerks do not marry.

Many efforts have been made to break up this system. The attempt to organize the shop assistants, both men and women, into a trades-union was a dismal failure. Most of them assert the impossibility of changing the established conditions which favor the powerful joint-stock companies. The hopeful ones are rallying the friends of justice to induce Parliament to make the proposed amendment to the Truck Act include all shop assistants. This would compel full payment of wages in the coin of the realm.

The Darkness of the Dumpling Light

A Story for Young Folks

By Sophie Swett

"Algebray or no algebray, I'm goin' to have Phœbe Todd," said Mrs. Dolliver, with decision. "She's good in sickness and picklin', and a master-hand for brown bread. And she's real responsible to leave things with when we want to go over to the main."

"Pretty qualifications for a schoolmistress!" grumbled young Joel, who had had an arithmetical puzzle accepted by the county paper and was not quite so easy to get along with as he had been before.

But the others voted with Mrs. Dolliver—Father Dolliver, who always did, and six young Dollivers, who knew that Phœbe Todd had a turn-up nose and dimples, could tell stories, sing like a bobolink, and "act out" like a showman so that you laughed till you cried. Algebra! of what consequence was algebra?

By which it will be seen that on Dumpling Rock, which was a little world by itself, standards of value differed, as they do in the great one.

The Dollivers kept the lighthouse on Dumpling Rock, and they were entitled to their share of the school money, since it was impossible for the children to go to the main to school; so for six months in the year they had a teacher. This year the teacher was to be Phœbe Todd.

"Rufus could learn 'em algebray if he was a mind to," said Mrs. Dolliver privately to her husband, with vague monitions of her motherly conscience.

For Rufus had once been as ambitious as young Joel, and knew "most as much as the minister," as Mrs. Dolliver proudly averred. But Rufus had been shipwrecked on his second voyage as mate, when he was only twenty; he had been one of three to escape with life, and his back and one hip had been so injured that he had never walked since. To lie on the lounge and be moved from there to his bed had been Rufus's life for two years.

Even more blasting to his life than the physical injury had been one of another kind—so many people thought. Before he sailed on that last voyage he had intrusted his savings, a thousand dollars, to his friend Lou Winch, who was going into business down at East Ephesus; when he came home the money was gone. Whether Lou had spent it in riotous living or foolish speculation no one could say. Lou himself never came near Rufus to say anything, and the lawyer whom Rufus sent to him could get no satisfaction. They had scarcely heard of the mind-cure on Dumpling Rock, but Mrs. Dolliver said she had known bitterness and discouragement to go to folks's backbones worse'n any shipwreck.

It is easy to see that through the long, long winter they needed a merry heart for company on Dumpling Rock, and so they rejoiced, in spite of her mathematical shortcomings, when they got Phœbe Todd.

Rufus "hated to have a strange girl in the house;" he scowled at her with his pain-drawn brows, and refused to smile at her gay sallies.

"I don't hardly see how you can be so chipper, considerin' your own folks have treated you so mean and you've had such a hard row to hoe," said Mrs. Dolliver to Phœbe one day.

"You can always get sweet out of bitter," said Phœbe, lightly.

"Goody-goody preaching," thought Rufe, with a sneer around his still boyish mouth. Only one sweet could ever come out of his bitterness; it was out of fashion in these white-livered days, but he would almost sell his soul to gain it—revenge.

He had brooded so long that his morbidness grew and grew even in the wholesome atmosphere that Phœbe Todd brought with her.

It was a beautiful September day, and Mrs. Dolliver said she had such a hankerin' for something goin' on that she was goin' to get father to take her and Lidy Jane and the twins over to the main to Granny Tibbetts's funeral, and then over to Goose Cove to her sister Mirandy's to supper; they could all go in the big rowboat, and if they did get ketched out after dark, why, there was a moon.

"And Dumpling Light!" said Phœbe Todd. Mrs. Dolliver said Dumpling Light never *had* failed, and she guessed it never would; but she shouldn't think of leaving if it wa'n't for havin' Phœbe Todd to look after things. Young Joel had gone mackereling, but Hiram could light the lamp—or even Phœbe.

"Of course," said Phœbe, eagerly, being just as glad of a holiday as anybody; much more glad, in fact, than Father Dolliver, who got grumblingly into his Sunday coat, which pinched him across the shoulders, preferring infinitely to invite his soul with his pipe and the newspaper—whose politics he didn't agree with and which gave him a mild excitement. Phœbe was left to take care of the light with Hiram, who was twelve, and little Josephus, who had not yet outlived the humiliation of dresses. Of course Rufus didn't count; one had only to wait upon him as he lay on the lounge by the window, scowling at the sparkling sea and the tantalizing blue hopefulness of the sky.

Phœbe was left in charge, with the Inspector's boat daily expected, and Judah Nickerson, who wanted to keep the light, reporting everywhere that Father Dolliver was slack; and, by a strange fatality, for this occasion only, Phœbe's light heart ran away with her!

Her light heart and her bump of curiosity—that bump grows in a lonely lighthouse.

"Strange vess'l beatin' up!" gasped Hiram, breathless with eagerness, when he came in to supper that night. All along shore they knew the fishing vessels and the "coasters" that came into that harbor or through Herring Bone Strait; a strange vessel was as exciting as an undiscovered comet to an astronomer.

"Two topm'ster—looks kind o' foreign; I'm goin' to row down where I can see her soon's I've ate my supper," Hiram further announced.

"Oh, Hiram, if you'll wait till I've washed the dishes!" said Phœbe, eagerly. "We could light the lamp, if it isn't dark."

"Dishes can wait," said Hiram, as he snatched a few mouthfuls. "Everybody's goin' down to see her; she's a curious-lookin' craft. We'll light the lamp now, then we'll row like sixty!"

Up the lighthouse stairs ran Hiram, and after him Phœbe, faster than she had run before since she had her hair done up; of course Hiram could light the lamp, but, since she had been left in charge, she wished to see it done.

Out flashed the light, with its myriads of wonderful prismatic rays, with its glory of light that seemed to put out the sunset. It was a high old sunset that could hold its own against that light! Hiram said.

The sharp rocks of Herring Bone Strait, the gnawing fangs of Dead Man's Reef, and the treachery of the Shoals had all their

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terrors dispelled by the steady radiance of the Dumpling Light. It was a dangerous coast; the Government had done well, every one said, to place one of its most powerful lights on Dumpling Rock.

Phœbe's care was dispelled by the beams of the light; still, she did turn back, as she tripped gayly off, to say to Rufe: "You don't mind my leaving you to take care of the light?"

Rufe growled something in answer, thinking how he hated girls. A fine one was he for keeper of the light!

Little Josephus was dismembering a flannel elephant that Phœbe had made for him, with such enjoyment that he had not cried to go.

"The effelunt's tail is his nose, and his nose is his upper lip," meditatively murmured little Josephus, whose mind inclined to anatomical pursuits.

Rufe did not smile, and he scowled when cheerful voices and the dip of the oar were borne to his ears, as the rowboat put off.

The lamp had put out the sunset now; there were only a few pallid streaks in the west.

"Stranger down there off'n the Shoals!" Uncle Jeremy Hackett came panting up the path from the shore, and stopped at Rufe's window. He had been looking after his lobster-pots, and stopped at the Rock on his way home to tell the news. "Gid Holcomb, that's been right down 'longside of her, says she's the Abby Winch. She was consid'able of an old vess'l, but Judah Winch, down to East Ephesus, he rigged her up to send his son off on a foreign v'yage—that young feller that failed in business and wa'n't thought to be so likely as what he'd ought to be. There's folks round here that knows him; I've heard consid'able about him—I forget jist how." Uncle Jeremy could remember the lobster seasons, and to evade the law against short catches, and to tell the news if he did it at once; but those efforts took all there was of his memory, and his old eyes did not see that Rufe's face had grown grayish-white in the dusk. "He made money failin', so Gid says, and he's wrote home, makin' his boasts of the pile he's made on this v'yage, and he's goin' to get merried come Thanksgivin', so Gid says. She's a likely craft"—Uncle Jeremy shaded his eyes with his hands as he looked off to sea. "Judah Winch don't send his son to sea in none of his ramshackle concerns!" Uncle Jeremy's gaze returned suddenly to Rufe's stalwart, helpless form and wandered pitifully down its length. "Turrible pity," he murmured, "turrible pity. A likely craft!" The old man turned suddenly toward the sea again; even his dull eyes had recognized the sensitive shrinking from compassion in Rufe's drawn face. "But they don't seem to know jest how to handle her down there 'mongst the Shoals. That's a cur'us kind of a streak in the sky off there to the north-'ard; looks a little as if it might be goin' to blow; mebbe the Abby Winch is calc'latin' to come into the harbor if it does; she'd ought to know she can't fool 'round them shoals no great. I reckon I'd better be goin'; my old pinky couldn't stan' no harricane in hern."

Rufe looked after the old man as he hurried away, his small, stiff-jointed figure sharply outlined in a curious light compounded of the lamp's glow and that sickly gleam from the sky. Rufe had a vague feeling that he had seen this before, or was seeing it in a dream. The sky darkened suddenly; he strained his eyes and fancied that he could see the outlines of a ship. Was the Abby Winch still "*fooling round*" the shoals, or was she going through Herring Bone Strait?

A mighty wind swooped down from the heavens; the great Rock itself seemed to shake in its grasp. The blackness of the sky made the light from the tower a blinding radiance; how far through the dense darkness could it hurl those javelins of light?

A "likely" craft! no ramshackle concern like that other which had doomed him to this death-in-life!

How the wind blew! The rowboats would be safe; there had been ample warning for them. Rufe wiped the cold perspiration from his forehead and called to little Josephus to bring him a lamp and a match. Little Josephus's mind was still centered upon anatomical research; the component parts of his elephant, flaccid from loss of their bran stuffing, presented a baffling problem. Mighty winds little Josephus knew well; what he wished to know was how to make these hanging, gaping flannel pockets "come an effelunt again!"

Rufe raised himself almost to a sitting posture; it was a relief that he had found possible in the last month, although it caused him pain. It penetrated even little Josephus's absorbed consciousness that his brother was ghastly white.

"You take the lamp, Josephus," said Rufe, and his strained, harsh voice sounded unfamiliar to himself; "take the lamp and go up into the tower and put out the great lamp! You said Hiram showed you one day how to do it."

"What for?" demanded little Josephus, whose unvarying formula knew no occasion or fitness.

"If you will, I will put your elephant together for you," said Rufe, with desperate calmness of persuasion.

"What for?—when the effelunt has leaked out of him!" said little Josephus.

Nevertheless he went. The mighty, mysterious powers of grown people might even restore the leaked-out identity of an elephant. Moreover, there was a fascination about such an adventure, such a responsibility as this.

Rufe fingered the bits of flannel and strained his eyes to watch where the piercing rays of light forced an answering sparkle from the black waters. Would the rays never fail? It seemed ages since the childish patter had died out on the stairs!

Probably little Josephus could not do it; it was an empty, infantile boast. The darkness fell so suddenly that he had to repress a cry—a horror of great darkness.

He called to little Josephus to hurry with the light; he smiled and said to himself, bitterly, that his nerves were growing weak like a woman's.

"Can you do it?" breathlessly demanded little Josephus, who, having fulfilled his mission, had returned to the more important affairs of life.

Rufe bade him bring the bran that had oozed out upon the floor, and watched him intently as he scooped it up in his small, fat hands. How the tempest raged! She was a stanch ship, and she might have gained the harbor before the darkness fell. If she had not, how was she faring now, between the treacherous shoals and the sharp-toothed rocks? It was a nightmare, an endless eternity of agony to sit and handle the child's toy. Rufe's muscles felt tense and rigid, but his hands shook. It became clear to little Josephus's burdened mind that the elephant's trunk was fast becoming his hind leg, and manly self-restraint gave way.

"It can't ever come just right again!" But a sudden recollection caused him to check his wail. "Phœbe says things 'most always can!" he said.

The simple, wholesome utterance of undying hope! it pierced his morbidness as the lamp's rays had pierced the gloom. He arose to his feet giddily and seized the lamp.

"You're standing up! what for? you can't stand, you know!" cried little Josephus.

The child watched him agape as he climbed the tower stairs, staggeringly but surely.

"He's lighted the old lamp again!" muttered little Josephus. "You made me put it out! what for?" he shouted, in infantile wrath.

"Such an awful time!" gasped Phœbe, throwing open the door. "We thought we never should get in, rowing against the wind! It isn't so bad now. And for a while—ten or fifteen minutes—the light was dark! Did anything happen?—of course nothing did, for it shone out again. Could clouds or fog have darkened it?" "Phœbe, Phœbe! the effelunt of him was all in the stuffing, and it leaked out!" insisted little Josephus, whose mind had consigned to oblivion in his pressure of misfortune that trifling matter of the putting out of the light.

"Oh, Rufus, the strange vessel! we rowed down around her. Do you remember the old Abby Winch that lay falling to pieces at the wharf at East Ephesus?—the people clubbed together and fixed her up for an excursion boat; they've been cranberrying over to Squan. No, not the *new* Abby Winch," she added hastily, in answer to Rufe's half-intelligible exclamation. "But, Rufe"—Phœbe came nearer and her voice was full of sympathy—"Lou Winch is on board! he came and spoke to me. He said that when he heard the excursionists were coming up this way he decided, on the spur of the moment, to come to see you. He has been trying to save up the money he owes you; he has had a hard time, Rufe, and his voyage didn't turn out very well. He had a part of the money, and when he told his father of the plan he made up the rest, interest and all! Perhaps it has troubled the miserly old man to think of that vessel that caused so much misery. Rufe, I thought of it when that old Abby Winch was in such peril! If the light hadn't shone out just as it did! Well, she's in the harbor by this time."

Rufe murmured something that sounded like "Thank God!" Phœbe thought she must be mistaken; surly indifference would have been so much more like him.

He arose to his feet and took two or three paces across the room; a solemn joy shone through the boyish tears in his eyes. Phœbe jumped up and clasped her hands in joyful wonder.

"Oh, oh! was it the storm—the excitement? You know the doctor said that if your will, your courage, came back!" But Rufe had walked into his own room and shut the door.

He walked out of it the next morning, when the family were at breakfast.

The Abby Winch lay in the harbor, with the sunshine sparkling on her gay paint. A rowboat had put out from her for Dumpling Rock.

Little Josephus held up his plumply restuffed pachyderm with all its members adjusted in the order of nature. "He's came a effelunt again!" he cried joyfully. "Phœbe did it."

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For the Little People

A March Bird

Though blasts of March are roaring high,
And clouds run races through the sky,
And weathercocks are vexed to know
Which way to point the winds that blow,
And in the snowdrifts on the hill
Winter lies hid in ambush still—
Thou, little bird, with faithful wing
Hast staked thy life upon the spring—
Hast come, so full of life possessed
Winds ruffle but thine outer breast.
Perched on the garden's tallest pear,
Because last year thy nest was there,
Thy song is of a quiet tune
Unto the halcyon days of June.

—*St. Nicholas.*

The Top and the Bottom of the Hill

By Grace Thompson

This little girl lives under a hill. Not a pretty hill with grass growing to the top, and a tree here and there with graceful branches standing out against the blue sky. A stone wall is near the foot of this hill, that rises as high as the second-story windows of the little girl's house. There is about five feet of yard between this little girl's house and the high stone wall. The people who live at the top of the hill built this wall to prevent their gardens being washed away. In the summer-time a few vines trail over the top of the wall, and here and there some grass-seed will lodge and a bunch of grass will grow all summer between the stones. Once I saw a fern there, but it looked weak and discouraged, and it died in the middle of the summer. The lady who lives in one of the houses with the garden above the stone wall once planted a row of hollyhocks inside of the fence that leans over so threateningly on top of the stone wall. They grew and grew and grew, and just hung their crimson and pink and white bells over the fence, and when the wind blew they seemed to sing out, "See me! see me!" and were jolly in their neighborly call of friendship. You wonder where the little girl is all this time. Why, she just lives at the foot of the hill with a number of other little girls, in one of the row of houses that are built there, and hide their ugliness behind the wall. The sidewalk is so narrow in front of these houses that when this little girl is twelve years old, if she gets as fat as the little girl who lives at the top of the hill, she will not be able to walk with her arm around the waist of her dearest friend.

A bill "Rooms To Let" had hung at the door of one of the houses for some time. One morning three young girls turned the corner, and they went into the house where the sign hung.

The little girl was not very old, but she had kept her eyes open. She knew that girls who dressed like that lived at the top of the hill and not at the bottom, and she decided something was going to happen. So she sat down on the curb, with her feet in the gutter, and waited. The young girls were a long time in the house; she thought it was very queer. At last they came out, and she eyed them sharply. They were greatly excited, and she heard them say "paint" and "paper" and "matting" and "chairs," and noticed that they all talked at once and paid not the slightest attention to each other. Before these young girls had turned around the corner to go up the hill the woman who had charge of the house came out and took down the bill. Then the little girl knew that something had happened.

The next day she sat on the doorstep to watch for the young girls. She could not think of such a thing as going to school with this interesting puzzle to solve.

A wagon came with pots of paint and rolls of paper, and some men went to work, and before night three rooms on the first floor were marvels of beauty to the little girl. Yellow flowers on a white ground were sprinkled all over the walls. The paint was a soft, sunshiny yellow, and the floor was scrubbed clean. The little girl was dazed. The next day five young girls came from the top of the hill, and pictures were hung on the walls and curtains at the windows, and a piano was put in the corner, and some pots of flowers came, and vases were on the mantel, and chairs and tables were brought; and the little girl was asked to come and bring her friends. They came; they sang songs; they danced and played games; they found they could have delightful story-books from the library; but, best of all, the young girls at the top of the hill were their friends. They taught them to sew and to cook, and they told them stories, and at Christmas-time they each had a doll; and the little girl did not hate the stone wall any more, for perhaps it was at the top her dear friends lived. She was only eight years old, but she had found out a good many things just by watching what happened around her and how she thought about things. She found she cared whether she had clean hands or not, and that she saved her clean apron for Wednesday afternoon. Her particular friend came that day.

Every day seemed to promise a new experience, and the eyes of the little girl grew brighter, and she moved more quickly. One day the most wonderful thing of all happened: the men came to sweep the streets. Now, she had seen them at the top of the hill, but never at the bottom. It was wonderful, and she sat down and watched them. The carts followed and took up the dirt, and there were the paving-stones and the flat stones in the gutter in plain sight. It was wonderful. She went into the house and got her broom and swept the sidewalk. Then she thought the hall did not match, so she swept that. It was Wednesday—the day that was all brightness for her, because she would see her friend. Her friend came, and the little girl at once told her of the men and the carts. "Yes, dear," said her friend, "and they are coming every week, if I can make them," and the little girl was startled to see the blaze that came into her friend's eyes. The little girl had great faith in her friend, and believed that she could do anything she wanted to do. Then she asked, timidly, "Who are they?" Her friend told the little girl all about the Street-Cleaning Department. How the city paid to have all the streets cleaned, and how she had written and told the people who attend to this part of the work about the street under the hill, and now she would keep reminding them until they had formed the habit of cleaning the street. The little girl and her friends listened, and then the little girl, with shining eyes, laid her hand on the hand of her friend, and, looking round, said: "She did it all for us. She does not live here." And the little girls who live at the bottom of the hill came closer to the young girl who lived at the top of the hill. The stone wall is there, but something will be coaxed to grow at the top. It will grow and grow, and put its green fingers out over the top, and then fall over and climb down. The hollyhock bells will ring this summer, "Look up!" "Look up!" "Friends here!" "Friends here!" And the people at the top and the people at the foot of the hill are no longer strangers.

A Stampede

Do you know what a stampede is? Out on the Western plains, where there are great droves of cattle, the cattlemen watch constantly lest the cattle should be frightened, for if they are frightened they begin to run and plunge and jump, and cannot be controlled; this is what a stampede is.

Out in the great prairies, where these cattle range and feed, there are few fences; miles and miles of the prairie land is unfenced. The cattle travel slowly; the cowboys watch them so that they may not scatter and stray away. When night comes, the cattle rest. The cowboys, as the twilight deepens, and the stars come one by one into the sky, ride their horses outside the drove and begin to sing. The cattle stop to listen, first one, then a group, then another group, and at last all the drove stand still. Then the cowboys drop their voices a little, riding more slowly round the drove. Now a steer drops on to the soft turf to sleep, then another, then another. The voices become softer and softer, and at last all the drove are lying down ready for sleep. This is a critical moment. If you have watched your mamma rocking the baby to sleep, you have seen how careful she is that no sound should be made to rouse the baby. She knows that if she is roused it will be much harder to get her asleep again. So the cowboys know that if an unusual sound were made now it would be hours before the cattle could be stilled again. They ride slowly and very carefully, and they sing low, sweet songs like lullabies, and the great herd are at last asleep. All night the cowboys ride and sing softly.

A stampede on the plains means that some of the cattle will be killed, and that when they are controlled it will be days before they are really quiet again.

The other day there was a horse sale in New York, and somebody touched a horse with a whip and frightened him. He was tied in a string with several other horses, and his plunging and jumping frightened them; they in turn frightened a string of other horses, and there was danger for a while.

Animals, most of them, have nerves and can be frightened, and that is why we should treat them carefully.

A Christmas Present

The telephone is known now even to babies in many homes, and very small children who have never seen a telephone know that a blue bell painted on a white sign means that you can go in that store and, on the payment of a fee, talk to a friend or on business with one miles and miles away.

We hear pretty stories about the telephone, how even the baby is held up to the telephone and the transmitter held to its ear. It listens, and then cries out joyfully, "Papa," and the papa many miles away hears it.

One of the prettiest stories told of what the telephone has done is told of a family out West. The mother was sick in a hospital many miles away. She insisted at Christmas-time that no change should be made at home. There must be Christmas presents and the tree. The father and some men worked at the Christmas-tree for some hours on the afternoon before Christmas. The mamma far away was well enough to walk to the telephone in the hospital. The hour was arranged. Suddenly, when all the children were around the tree, the father reached into the tree, put the transmitter carefully concealed there to the ear of the youngest child, and the child heard its mother's Christmas message. Each in turn spoke to her, and they voted that mamma's voice was the best Christmas present they had.

What is Hidden in Bananas

When you see a banana, you think of it only as a fruit to eat, but in the West Indies the natives make use of the whole tree. The young leaves are used to shade the coffee and cocoa seedlings from the fierce rays of the sun. The young, unopened leaves are used by doctors and nurses as a dressing over a blister. The dried stalks of the old leaves are made into twine, and the leaf is made into boxes. In Malay the ashes of the leaves and the stalks are used as soap in washing, and a solution is used as a salt. The juice and skin of the fruit and leaf are used as blackening; the juice of the fruit in some countries is good for indelible ink.

The banana in Java has a substance on the under part of the leaf that is made into a valuable wax that is exported. In another country the ashes of the fruit and leaves is used for dyeing. Banana-fiber is used in making manila hemp, from which rope and cordage are made. From some kinds of old rope a paper is made that is used for wrapping.

From manila hemp, in Switzerland, a hat-braid is made that is as fine as the hat-braid made from straw.

You see the banana is an important article of commerce.

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Books and Authors

The Abounding Life [1]

Mr. Alden has given us one of the books that are not made, but grow, and bring forth the fruit of many years. To us it is one of the great books, but only those will so regard it who have grown to it. It will, however, be abundantly helpful to that growth, unless the reader takes hasty offense and discards it as a piece of pantheism, or Swedenborgianism, or mysticism, none of which it is, though it has some affinity with these, as these have some with truth.

Mr. Alden entitles his book "A Study of Death," but he might equally well have entitled it a Study of Life. It is also a study of illusions, and a study of reality. Mr. Alden is a thoroughgoing monist. To him there is but one reality in the universe, Life; but Life is the Universe and includes everything. Death is simply an ever-recurrent phase of the Eternal Life. "Life is essentially Resurrection." Of course he is a thorough optimist. Evil is as divine as good; he even speaks of the divinity of sin (p. 278). We shall recur to this, but will note here the author's claim that in this he is a disciple of St. Paul.

He represents Life as the Father dividing his living among his sons, and in the divided living sees the abounding Life. His vision, like Jacob's, is one of ascending and descending angels, but the angels descending are the same that ascend. The descent called Death is of Life for another ascent. Nature, he observes, seeks revival rather than survival. Birth is a break with the Eternal, but Life ascends upon the hidden wings of Death, and its lapse is as much within the vital process as its resurgence. But as the creative specialization of Life advances, the evolution of structure and vital mechanism advances, and every advance of structure is a further veiling of Life, fold upon fold. The earthly evolution is really a heavenly involution, and Life is hidden with increasing complexity. We fail, therefore, to recognize in the final divestiture of the worn-out robe Life's rounding out of its visit, and the return of the prodigal son to the Father's house.

This complementary relation of Life and Death is the same in the macrocosm and the microcosm. In the organic world it is what the relation of centrifugal and centripetal force is in the inorganic; only we must never think of the inorganic as lifeless, or of cosmic matter as dead. What Principal Fairbairn has said, "Nature is spirit," is in line with Mr. Alden's saying, "The spirit of Life becomes the Universe." In the tropic movement of Life through Death, and by means of Death, the crystal is as the vegetable or the animal, the planet as the soul, the State or the Church as the individual. "One God, one law, one element." That element is Life, and Life is God, and that law is the eternal procession of the Spirit through cycles of the going forth and returning Life, each return being ministrant to a fresh forthgoing. Life is both our Levana and our Lethe, waking and dressing us, then undressing us and putting us to bed. Death is not "the last enemy," but "the invisible Angel of Life." "The universality of Death is the hope of the universe."

"We need," says Mr. Alden, "to carry this idea of Death, as associated with creation and transformation, into our study of visible existence; otherwise the claims of philosophy as well as of faith are likely to be sacrificed to those of a science which, in its persistent specialization, tends wholly to ignore the principle of creative life."

What Luther found it in his heart to say of a book so enigmatic, and to some repellent, as Ecclesiastes, that it was one "of eminent consolation," may recur to one who reads this "Study of Death." It wakes no plaintive chord. From the writer's lofty standpoint he sees the light that never was on sea or land; Death is swallowed up in Life, and Evil absorbed in Good. He sets this forth in exuberant imagery, he sees the soul of Nature with poetic eye, Scripture and Science supply him with abundant similitudes; but he philosophically warns us that these analogues will mislead, "if not themselves transformed in their translation from one order of existence to another." He abounds in sententious sayings, often epigrammatic, and confidently thrusts on us a paradox. "God is the first materialist." "When we touch chance, we touch God." "Life seeks difficulty." "Death permits birth." "Death invisibly is Love."

In all monistic thinking our chief care must be to assure the moral accountability, the safeguarding of which is the merit of dualism. It may be objected to Mr. Alden that he fails at this cardinal point. We hardly think so, although he is open to the charge, for in his confidence he does not seem solicitous not to be misunderstood. Indeed, he could hardly avoid this with any reader not at one with him in his central thought, which he seems to deem able to clear itself. God is Life, and Life is One, however divided into different lives.

But we readily recognize the divineness of life only when seen in its fullness, as in Christ. Yet the light of the glimmering crescent and of the resplendent orb are one. Life, even in the beast, however repulsive, is really divine. Is it any less so in the bestial man? Without our substratum of physical energy and animal passion, says Dr. Thomas Hill, the race would perish. The flesh and the spirit are each divine. We call a criminal bad, because he is bad as a *man;* the brutish life in him lacks its proper human complement of the spiritual life. But God is in what life he has, though it be merely of the tiger or the ape, nor could he otherwise be savable. What, then, of his accountability for being what he is? No simple single answer can be given for every man. There are moral idiots. There were and are troglodytes. Evolutionary ethics shows that what is now moral evil is, strictly speaking, an anachronism, the undue survival of what was crudely good in the savage or barbarous stage. Wordsworth says:

> Yea, Carnage is God's daughter.

We know only this, that the presentation to conscience of a better good awakens the response, *I ought.* Beyond this there is no thoroughfare for logic. Its even balance between Necessitarians and Libertarians overhangs the dark abysmal deeps of Personality, and awaits answer to the ultimate question, *What am I?* While this remains an enigma, the testimony from within, *I ought*, is absolute, and independent of any philosophy. We do not understand Mr. Alden to disregard this when he speaks of "our Father, to whom our vital relation is not one of accountability." He seems rather to mean, what he says soon after, that this term is not adequate to the expression of the bond of a kinship so close and intimate.

Mr. Alden, however, has taken care to disavow pantheism, in the proper sense of that term (p. 83). Neither is he willing to be called a mystic, in the historical sense of that word. Mysticism, as Principal Caird says, denies the finite, and turns away from it, in order to know the Infinite immediately. This Mr. Alden criticises as "sacrificing Nature to the supernatural." There is, however, a mysticism, which he attributes to mankind in periods far anterior to Platonic speculation or Homeric mythology, which in the midst of fresh and eager desire for the visible world reposed on the unseen as the larger reality. Such, according to Dr. Caird, is legitimate mysticism, "the form under which feeling discounts the future gains of thought, the natural corrective of a rationalistic or dogmatic system." Such, says Mr. Alden, will be the ultimate mysticism of science vitalized by faith, and of faith illuminated by science, "at one with native intuition, but including a perspective commensurate with the visible universe."

We must leave untouched a most brilliant chapter, "A Singular Revelation"—"the Hebrew movement, consummated in the Christ-life, the epos of the human soul." The concluding chapter, "Another World," leaves us with what we interpret as a suggestion of the illusions from which our thoughts of heaven have yet to be cleared. "What we know as good and evil, life and death, is but the analogue to these as we shall know them in another harmony. It is sufficient for us that in the Christ-life Death and Evil are unmasqued for us, and reconciled with the Eternal Life." And so the heavenly happiness to come may depend, not on the absence of changes or conflicts, but rather on the presence of developed power in the disciplined spirit to rise above all clouds, put all foes under foot, and triumph in the fullness of abounding Life.

[1] *A Study of Death.* By Henry Mills Alden. Harper & Brothers, New York.

Two Hymn-Books [1]

In order to produce the ideal hymnal it seems to be necessary to observe at least two principles. One of these is conservative, the other radical. The former requires that original forms of hymns and tunes be maintained as far as possible; it assumes that the intentions of an author or composer should be respected, and it refuses to tolerate any tampering with his work. The latter dispenses with poor or mediocre production, no matter how ancient; it assumes that a bad tradition is all the worse for being old; and it refuses to tolerate any incongruity between thought or emotion and its expression. The conservative principle is a part of a widespread desire for accuracy and authenticity, and it can be enforced because of the comparative accessibility of accurate and authentic information. The radical principle is a part of the growing desire among the people for what is good, and it can be enforced because of the rapidly increasing number of both hymns and tunes. These two principles mutually react.

[1] *The University Hymn-Book: For Use in the Chapel of Harvard University.* Cambridge: Published by the University.
Church Harmonies New and Old: A Book of Spiritual Song for Christian Worshipers. Universalist Publishing House, Boston.

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There is no excuse for inaccuracy nowadays with regard to much of our church music and poetry, for it is so modern that time has not had opportunity to deface it utterly. At the same time the very means which have afforded us accuracy have unearthed much of the old that is valuable. So that, according to these principles, it seems as if in this year of grace we might expect from a new hymn-book a high degree of authoritativeness in its readings and choiceness in its selections. It is interesting to compare in this respect the two hymn-books here under consideration.

The editors of the "University Hymn-Book" seem to have observed these principles with great care. In this no garbled hymns or tinkered tunes obtrude themselves. What is found here is masked under no false pretense. And this might well be, for what is found here is select. That which was so poor as to invite "improvement" has been crowded out by that which was already good. Consequently the very omissions of certain familiar hymns, for which we in vain look for here, add power to the book, as an orator by restraining a gesture gives, by what he withholds, force to his words.[1]

On the other hand, the editors of the "Church Harmonies" have, in a measure, reversed these principles. They have been conservative in their choice of hymns and tunes; tradition has had no little influence over their selection; and, contrariwise, they have been radical with regard to the form of their hymns and tunes. To illustrate: their conservatism is shown in preserving such an eminently respectable and inevitably dragging tune as Martyn, with no one of the newer or better tunes to "Jesus, Lover of My Soul" (such as Hollingside) on the page; their radicalism is shown in the mangled form of "Holy, Holy, Holy, Lord God Almighty" which appears. Of course there is much that is good of both words and music. But the selection is eclectic rather than discriminating.

A bad adaptation of a tune to a hymn is a violation of both principles we have mentioned, for it disregards in the first place the composer's intention of having his music set to certain words, and, secondly, it is expressing the thought of the author in an inadequate or perverted manner. Violations of the former kind cannot always be avoided, for there are many fine hymns without tunes especially set for them; and yet this is offset by the fact that there are many tunes which may be set to almost any hymns of their meter. Violations of the latter kind are violations of good taste, and as such should always be avoided. At least one instance of the latter kind mars the "University Hymnal;" it is the use of the hymn "The Lord is Come," with Barnby's tune, which is set by the composer to "Sing to the Lord a Joyful Song." Violations of both kinds appear frequently in the "Church Harmonies." Intrinsically good music may become bad by being set to incongruous words. A hymn-book which fails in this respect errs fatally.

The typography of both books is commendable. But the appearance of the pages of the "Church Harmonies" is somewhat stiff. The double numbering of page and hymn of the older class of hymn-book is retained in this, and causes confusion, especially since the tunes are indexed, very unnecessarily, by the page. The typography of the "University Hymnal" deserves the highest praise. Elegance, clearness, and simplicity are combined in such a way as to give its appearance a marked individuality.

A hymn-book which purposes to express in song the religious life of an undenominational university has a peculiar function which demands especial attention. Its task is doubly delicate. It must first of all voice the feelings and thought of every kind of Christian, and yet avoid offense to any one class. And, secondly, it must throughout possess an atmosphere of buoyancy and virility, which of a right belong to youth. It must be catholic and yet sensitive; and it must be vigorous even in meditation. To fulfill such requirements as these, and yet secure variety in both hymns and tunes, calls for the most careful editorship. To say that the editors of the "University Hymn-Book" have admirably done their work in this important respect is merely their due.

A hymnal used by a large body of students has a wide influence, for it greatly aids in forming their ideals of church service. The students who use the "University Hymn-Book" will learn to discredit inferior hymnals, and to desire only the highest expression for their religious thought and feeling. Through them this book will reach the Church outside the university, and will carry with it an influence for dignity and earnestness in worship which, though unrecognized, will be most potent.

The mischievous separation of morality from religion in philosophical discussion was begun as far back as Kant. It has led to evil teachings both within the Church and without. The Rev. James Kidd, of Glasgow, in the Kerr Lectures for 1893–4, on *Morality and Religion*, has attempted to bring these principles into a right relation. He begins by subjecting Morality and Religion to a careful examination for the purpose of discovering their relation to one another. His conclusion from this examination is that morality always implies the existence and influence, if not the clear recognition, of religion, and also that religion cannot exist without having a moral issue. Thus he is led to define clearly the relative attitude of morality to religion, and he rightly decides that morality is not separated from but is subordinate to religion. That is to say, religion is "not exhausted in morality." And in conclusion he shows how Christ, while bringing morality into connection with religion, brought religion into connection with morality, and that, apart from the teachings of Jesus, this principle is involved in the dogma of the Incarnation. Mr. Kidd justly remarks: "Divorced from morality, religion will become a sickly sentimentalism, or a fitful superstition, from which keen, healthy, virile natures will turn with contempt as a caricature or a delusion. Divorced from religion, morality will become a calculating prudence, whose only principle is self-interest or a fickle expediency, whose only law is opportunity which will debase instead of elevating men." The principles and the argument of Mr. Kidd are, generally speaking, beyond criticism, but his style is dry and verbose, and he introduces much irrelevant matter. In his illustrations of the religious sentiment he will be open to criticism from students of comparative religion. His dialectic distinctions are not always obvious. (Charles Scribner's Sons, New York.)

How one may be able to teach logic in a course of University Extension Lectures is a question which Mr. Bernard Bosanquet had before him to solve. His solution was to teach his hearers the correct method of logical inference, and we admit that his solution is uncommonly successful. As the popular methods of reasoning are inductive, it is well that the average person should be taught how to make accurate inductions. Mr. Bosanquet's lectures have been published by Macmillan & Co., of this city, in a little volume called *The Essentials of Logic: Being Ten Lectures on Judgment and Inference.* They are the easiest reading in the science of logic that we ever encountered, and we trust that those who are afraid to attempt the study of logic will be encouraged to try this book. It is perfectly clear and always interesting. Generally speaking, however, the lectures are descriptive rather than thorough and technical, because the nature of the case demanded that they should be so; and they do not pretend to be anything more than an introduction to a more serious study of logic. The advice with which he closes is so sound that we do not forbear to quote the author's words: "Consider what the causal analysis of any problem demands; remember that all enumeration implies a ground or whole, on which its value depends; and contrast the exhaustive examination of an instance thoroughly known, with the enumeration of thousands of cases lumped under a general predicate. Determine always to know the truth; welcome all information and all suggestions, but remember that truth is always systematic, and that every judgment, when you scrutinize it, demands a fuller and fuller connection with the structure of life. It is not cleverness or learning that makes the philosopher; it is a certain spirit; openness of mind, thoroughness of work, and hatred of superficiality."

It is only a platitude to say that religious intolerance has furnished the darkest chapters in the history of Christianity. Of late it has been assumed that in every case persecution was due to the temper of its time. Bishop Creighton, of Peterborough, in his Hulsean Lectures, *Persecution and Tolerance* (Longmans, Green & Co., New York), maintains that at no age of Christendom have men been unaware, in a general way, that religious persecution was contrary to the teachings of Christ. He points out, however, that persecution is due to the natural impulse of a man to have his own way, at any cost. He treats of the gradual growth of tolerance, and distinguishes false from true tolerance. False toleration is based upon indifference to the truth; true toleration lies "in having opinions but not wishing to impose them by any external pressure, or enforce them by any means save argument." In the history of the evolution of toleration he points out that toleration was never the doctrine of any sect or party, nor the product of superior enlightenment, nor of growing indifference to religious questions; it has been "the result of social development." This thesis is illustrated throughout the lectures by a survey of the principles and progress of persecution and tolerance.

In the "Cambridge Historical Series" we have a valuable work in *The History of the Australasian Colonies*, by Professor Edward Jenks, University College, Liverpool. (Macmillan & Co., New York.) The special value of this work is its worth as a reference-book. We have here as much of the detailed history as it is possible to pack into three hundred pages of the early discoveries in the South Seas, the character of Australia and New Zealand before colonization, the founding of New South Wales at a time when England had just lost her American Colonies, and of the daughter colonies of New South Wales, namely, Tasmania, Victoria, and Queensland. The first named has an especial interest, since it was there that the question of the convict system was largely settled. The succeeding chapters in the book are on Western and Southern Australia, on the government of the Australian Colonies to 1851, on the founding and development of New Zealand, on the discovery of gold, on responsible government and modern constitutions, on Maori wars in New Zealand, and on present-day questions. We mention all these titles to show the reader what a comprehensive book this is. It is not a large one, but few books have within their covers more encyclopædic knowledge.

The Hymnal for Schools (Dodd, Mead & Co., New York), edited by Charles Taylor Ives, organist and choirmaster of the First Congregational Church of Montclair, N. J., and Raymond Huntington Wood-

[1] In view of the recent death of Sir Joseph Barnby and in connection with his well-known interest in American church music, it is interesting to note that his tune for Phillips Brooks's "O Little Town of Bethlehem," which appears in the University Hymn-Book, was written for that work.

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man, organist and choirmaster of the First Presbyterian Church of Brooklyn, N. Y., is a commendable contribution to the already large and still growing list of religious music books. The definite purpose of its editors (and they are well qualified by training and ability to carry out such a purpose) is to provide the best music and hymns for younger singers. In its mechanical features the book has not been surpassed. Its typographical arrangement and general appearance commend it at the first glance, and the good opinion thus formed will be strengthened by critical examination of its contents. Both hymns and tunes are of an inspiring character, and in every school into which the book finds its way it will foster the true taste for hymns of real poetical character and music of a high quality. No hymnal intended for school use that we have ever seen has such complete indexes.

Readers of "Harper's Magazine" have not forgotten a striking story from the hand of Mrs. Madelene Yale Wynne which appeared in that magazine about a year ago, entitled *A Little Room*. This story, with its sequel and other stories of kindred quality, have now been published in book form under the same title. (Way & Williams, Chicago.) Read together, these studies—for they are studies rather than stories—disclose invention of a delicate order, the power of suggesting that which is not directly stated, excellent narrative quality, and marked literary feeling. The studies are in a way slight, and the art with which they are developed is emphasized by the tenuousness of the material which is in some cases employed. The work is done with great delicacy by hints, suggestions, intonations; as a beautiful woman tells a story which may not have marked dramatic quality in itself, but which becomes a thing of art in the grace of the telling. There is talent of a rare kind in this little volume.

In the *Evolution of Empire Series*, by Mary Parmelee (William Beverly Harrison, New York), we have three volumes containing brief historical sketches of Germany, France, and England. As the writer says, foundation-building is neither picturesque nor especially interesting, but it is indispensable. However fair the structure is to be, one must first lay the rough-hewn stones upon which it is to rest. It would be much pleasanter to display at once the minarets and towers and stained-glass windows, but this can be done only when one's castle is in Spain. These "Evolutions" are eminently worth reading, for they are told in very simple and direct language. The style is picturesque and lucid, and the books have the advantage of being so small as to be easily carried in the pocket, and thus become companions at times when it would be impossible to read the more ponderous works of other historians.

The Gods Give My Donkey Wings, by Angus Evan Abbott, and *The Gypsy Christ and Other Tales*, by William Sharp, are two charmingly printed and bound books of the Carnation Series, from the press of Messrs. Stone & Kimball, Chicago. The first volume (in which the gods certainly have not granted the prayer) is one of those books which has evidently had as a motive Stevenson's "Travels with a Donkey." At all events, it falls infinitely beneath that enchanting volume, although we must admit that there are stray bits in this book perhaps worthy of a place in memory. The style is an affected one. "The Gypsy Christ" is a collection of tales by Mr. Sharp, of which the name of the first gives its name to the book. This little volume is a good example of Mr. Sharp's varied gifts. Some of the tales are pleasant, others not so pleasant, but all bear the signs of a writer of talent.

Miss Grace of All Souls' is a novel by a new writer, Mr. William Edward Tirebuck. (Dodd, Mead & Co., New York.) This rather harum-scarum story, which carries us along in hot haste from chapter to chapter, and leaves us with little tranquillity in the reading, is interesting to those who are students of social life among the miners in the North of England. In spite of the oppressive sentimentalism of the heroine, certain phases of life are graphically treated, the most striking of which is the history of the family of colliers, who show, in the first generation, an unmurmuring acceptance of existing conditions; in the second, a merely pliant resistance; but in the third, a genuinely intelligent revolt.

In Veronica's Garden, by Mr. Alfred Austin, who has now been unaccountably elevated to the Laureateship, is a pleasant book of prose. It is a kind of companion to Mr. Austin's well-known "The Garden That I Love," and, like those in that book, the illustrations in this are mostly, if not entirely, taken from the new Laureate's charming country place. Besides the prose description of flowers and shrubs and trees and Lamia, Veronica, and the Poet, we have some bits of verse, not very bad, not very good. To tell the truth, we like the arboriculture and horticulture and floriculture best. (Macmillan & Co., New York.)

Dr. Richard Garnett occupies an entire recent number of "The Portfolio" (Macmillan & Co., New York) with a monograph on *William Blake, Painter and Poet*. There are many illustrations which serve to set forth the text with double force, but even without the illustrations that text amply describes one of whom it is claimed (as of Dante Rossetti) that his fame as a poet has fully rivaled his fame as a painter.

This Goodly Frame the Earth, being impressions of scenes, incidents, and persons in a journey touching Japan, China, Egypt, Palestine, and Greece, by Francis Tiffany, is an agreeable volume of travel. The descriptions read not so much as if written for a book as if taken down from the writer's gentle, dignified, witty, and often impressive conversation. (Houghton, Mifflin & Co., Boston.)

The text of *Charm and Courtesy in Letter-Writing*, by Frances Bennett Callaway, is illustrated by extracts taken from many epistles. Various types and styles of letters are instanced, and one gets glimpses of noted personalities. The author's accompaniment of explanation is often unnecessary and wearisome. The volume is well published by Messrs. Dodd, Mead & Co., New York.

A new edition of Sir George Dasent's *Tales from the Fjeld* bears the imprint of G. P. Putnam's Sons, New York. This is a work of established authority, not only because of its intelligent treatment of Norse stories, but also because of its admirable English style. The volume is illustrated by Mr. Moyr Smith.

Literary Notes

—"Robinson Crusoe" has been added to that admirable set of books, the Riverside Literature Series, published by Houghton, Mifflin & Co.

—The Life of Bishop Brooks, which was left unfinished by the Rev. Dr. Arthur Brooks, has been completed by Professor A. V. G. Allen, and will be published by Messrs. E. P. Dutton & Co.

—The newest autobiography to excite general attention in the British world will be that of Field-Marshal Lord Roberts. It is now being published in two large volumes. Its title, "Forty-one Years in India: From Subaltern to Commander-in-Chief," is sufficiently significant of the book's value both from a military and a historical standpoint.

—Messrs. D. C. Heath & Co. (Boston) are bringing out an edition of Shakespeare which shows commendable good taste and judgment. It bears the attractive and appropriate title of the "Arden" Shakespeare, and the half a dozen volumes which have appeared are of very convenient size, compactly but very clearly printed, with full and satisfactory notes.

—A son of the present Minister of Public Instruction in Italy is becoming well known as a poet. The volume "Vittime e Ribelli," by Alfredo Baccelli, describes the victims who in the race of life have fallen from the chariot and have been crushed, and also describes the rebels who have risen against the injustice of society. One might think from this that the book was perhaps "socialistic" in tone, but while there is much sympathy in the lines there is no bitterness. Signor Baccelli writes in a lucid and flexible style.

—M. Maeterlinck, the Belgian dramatist, is a lawyer by profession (so we learn from the "Bookman")—a position occupied to meet the ordinary exigencies of the demand of a classified profession. His first inspiration to literature came in Paris, where he spent a year, and met Villiers l'Ile Adam. When he returned to his native Flanders, this inspiration was increased by acquaintance with M. van Lerberghe, a writer of Ghent. He still lives with his parents during the winter in an ordinary city house in a modern quarter of Ghent. In the summer he accompanies his family to Oostacker, not many miles from Ghent.

—It is announced that Prince Lobanoff is about to publish a work entitled the "Dictionnaire des Émigrés," which has taken him no less than twenty years to compile. It will contain the "Dossiers" and "États-Civils" of nearly thirteen thousand French families whom the Revolution forced to emigrate, and will furnish documentary evidence of what became of the bearers of all the great names that figure in the annals of Louis XVI.'s court. Prince Lobanoff's book excites interest among those who belong to the old nobility, and also among those of the new—for two-thirds of those who claim to constitute the present French aristocracy have only a questionable right to their titles.

—The New York "Tribune" says:

> The literary method of Mr. Henry James has often been discussed, and has driven his critics to many conclusions, but as though to put himself on record in the matter, once for all, this writer has begun his new story of "Glasses" with a passage remarkable for exact description of his work. "Yes, I say to myself, pen in hand, I can keep hold of the thread; let it lead me back to the first impression. The little story is all there; I can touch it from point to point for the thread, as I call it, is a row of colored beads on a string. None of the beads are missing—at least I think they're not; that's exactly what I shall amuse myself with finding out." If Mr. James had worked diligently to explain the procedure of some other writer, it is doubtful if he could have described that writer's scheme of execution as accurately as he has described his own. Nothing needs to be added to this little revelation. Nothing needs to be taken away. It stands complete, and sums up its writer to perfection.

—From the "Bookman" we learn that at school the Norwegian novelist, Jonas Lie, fell in with both Björnson and Ibsen as fellow-students, and between Lie and Björnson a friendship soon ripened which has lasted through life. At the university Lie studied jurisprudence, and in course of time emerged with proper qualifications to pursue the calling of his father. He settled down to the practice of law in Kongsvinger, married, and prospered in every way. When in the middle of the sixties a financial crisis came to Norway, it not only took away everything that he had, but also plunged him into debt. He gave up the practice of his profession and removed to Christiana to devote himself thereafter to literature. He had already written a volume of poems, and had contributed political articles and essays to various journals. He even began teaching in the same school where he had formerly been a pupil. When his first novel, "The Visionary," appeared, its success was gratifyingly immediate, and a stipend which he now received from the Norwegian Government enabled him to go abroad. His next novels and books of sketches were equally successful, and the Storthing voted him a yearly pension equal to that already accorded Björnson and Ibsen. Jonas Lie now makes only visits to Norway, and lives almost continually abroad.

[For list of Books Received see page 407]

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The Religious World

The Crisis in the Salvation Army

The crisis in the affairs of the Salvation Army which has been anticipated for some time has at last arrived. Commander and Mrs. Ballington Booth, who have done more for the Army in this country than all others combined, have felt constrained to resign their positions and definitely to announce that they will accept no other position which will put them under the dictation of the office in London. They have done right, and will be supported by the sentiment of all who know the circumstances in which they have been placed. The Army as organized and operated in Great Britain is as narrow and undemocratic as the Society of Jesuits. It presumes to dictate in regard to the minutest affairs of the daily lives of those who enlist in its service. It has little if any place for individuality and the direct leadership of the Spirit of God. It is not adapted to American society or American ideas. Indeed, it is an open secret that in England it has not been making much if any progress during the last two or three years. Its methods are opposed to the spirit of the times. Commander and Mrs. Booth discern these elements of weakness, and in a large and liberal way have attempted to adjust all that was essential in the Army idea to the peculiar conditions of American life. That they were splendidly successful every one knows. Before their administration the Army had been a failure in this country. Its success has been almost entirely due to their clearness of vision and generous sympathies. They have made it one of the most effective forces for righteousness on the American continent. Their success and their liberal interpretation of the rules of the Army have not pleased those who believe in the letter more than the spirit. The result has been that a small faction in this country, inspired from the London office, have hindered the work in many ways, and taken the steps which at last have culminated in the present crisis. Under the circumstances, Commander and Mrs. Booth have pursued the only possible course. As believers in individuality and the leadership of the Spirit of God, they cannot put themselves again under the dictation of the London authorities. As loyal, though naturalized, American citizens they love the United States, and believe that they can do a better work for God and humanity here than elsewhere. They have therefore decided to continue in this country, and to work in the future as Providence shall open the way. We do not think that this crisis in the Army is to be deplored. It ought to have come sooner. The future success of the organization depends on the willingness of its leaders to learn the lesson that it can prosper only as it adjusts itself to the circumstances in which it is placed. London does not know what is best for New York and San Francisco. In this part of the nineteenth century it is too late to be afraid of freedom and the Spirit of God. In the meantime we assure Commander and Mrs. Booth that their place in the affections and the confidence of the American people is undisturbed and secure, and that, whatever may be their course in the future, they may be sure of the sympathy and co-operation of great numbers in all churches and among all classes who have always found them loyal to truth, courageous in their convictions, and wise in the administration of plans for the salvation of men and the improvement of the social order.

The Debt of the American Board

The time fixed for the raising of the debt of the American Board is nearly expired. Mr. D. Willis James generously offered $25,000 on condition that the whole debt of $115,000 was raised. We do not know how nearly that movement is completed, but the last information we had left about $30,000 still unprovided for. The Congregational churches of the United States ought instantly, by one strong movement, to wipe that debt from the books of the Board. In some respects the foreign work differs from the home work. It is more crippled by retrenchment because the workers in the foreign field are faced by the aggressive and vigilant forces of other faiths, and any failure to keep the work at the high standard in which it was begun will be interpreted as a failure of Christianity itself. That is not true in this country. The wail which has come from the missionaries at the proposed reduction is pitiful to hear, and if it is possible to prevent it the retrenchment ought not to be required. We sincerely hope that when the time for the raising of the debt arrives it will find that the movement has been a complete success. Every one ought to be able to do a little, and every pastor can act as an agent in the transmission of gifts, or any sent to the office of the American Board, at the Congregational House in Boston, will be duly acknowledged.

Dr. McConnell and Holy Trinity

Holy Trinity in Brooklyn has just called to its pulpit the Rev. S. D. McConnell, D.D., rector of St. Stephen's Protestant Episcopal Church of Philadelphia, and the call has been accepted. The church is one of the strongest in the metropolitan district, and has for many years enjoyed the distinguished service of the late Dr. Charles H. Hall. It is interesting to know that the traditions of the church are to be fully sustained in his successor. Dr. McConnell is regarded as one of the ablest men in the Episcopal Church. He belongs probably to the Low Church and Broad Church parties, if he can be characterized at all. He is an earnest and vigorous preacher, one of the best in his denomination, and he will bring to the City of Churches a distinct and vital power. Dr. McConnell was ordained in 1872, for two years did missionary work in the oil regions of Pennsylvania, then became rector of Holy Trinity in Middletown, Conn., and in 1882 went to Philadelphia. He is interested in social and municipal movements, and has published two or three books. It is said that he accepts the call to Brooklyn because it offers him better opportunities for evangelistic work than Philadelphia. He will be heartily welcomed to his new parish, not only by its members, but by a large circle of ministers and laymen of various denominations who will rejoice in his co-operation.

The Union Settlement

Some months ago the Alumni Club of Union Theological Seminary organized the Union Settlement Association. Its constitution defines the object of the Society to be "the maintenance of Settlements in New York City for the assertion and application, in the spirit of Jesus Christ, of the principles of brotherhood along the lines of educational, social, civic, and religious well-being." From the beginning of actual work in May of last year, the enterprise has met with unexpected success. After a very careful study of the field, the Settlement has been located at No. 237 East One Hundred and Fourth Street, in a crowded neighborhood that is poorly supplied with educational, remedial, and religious agencies. The little colony of five residents has from the start received a cordial welcome from their new neighbors. Two of these residents are students in the Seminary. Mr. William E. McCord, of the Senior Class, is the head worker. There are eight students among the band of workers who are engaged in the usual forms of Settlement activity—men's, boys', and girls' clubs, educational classes, provident funds, kindergartens, etc. A branch of the City Vigilance League meets here; a small library is eagerly used; a "pleasant Sunday afternoon" service is held at four o'clock; sanitary and civic work has been carried on in co-operation with the Street-Cleaning and the Police Departments; efficient help has been rendered in the church work of the neighborhood. Above all, as good neighbors and citizens, the residents are seeking through personal friendship to better the conditions of physical, intellectual, and moral life in their new home. Although the connection between the Association and the Seminary is a close one, it is intended that the former shall be wholly non-sectarian, and any one in active sympathy with its object is eligible to membership and fellowship in its work. To avoid all possible misunderstanding as to the purpose of the enterprise, the Executive Council has adopted the following minute: "The purpose of this Association is not to establish an institution which might compete with or rival existing organizations, but to afford to men the opportunity to make their home in crowded neighborhoods and live there in the spirit of Jesus Christ, laboring intelligently for the needs of their locality, and co-operating in every possible way with the religious and philanthropic work already carried on there." The Association—of which the Rev. Professor Francis Brown is President; Cleveland H. Dodge, Esq., Vice-President; the Rev. J. W. Hegeman, Ph.D., Riverdale, N. Y., Secretary; and the Rev. J. F. Talcott, 108 Franklin Street, New York City, Treasurer—is hampered in its work for lack of funds. Application for membership (dues $5 a year) should be made to the Secretary. Donations should be sent to the Treasurer. An enterprise so full of promise should not be allowed to suffer from lack of support.

The Lutheran Synod

The Evangelical Lutheran Synod closed its annual Convention in New York City on Saturday, February 15. The New York Conference includes all the New England States, the Atlantic Coast States, and Ohio. The Conference conducts extensive missionary work. It employs seventy-two pastors and has one hundred and twelve congregations, and in all there are about two hundred missionary points in the territory it occupies. The growth of the body has been quite remarkable, since it has quadrupled during the last four years, and now numbers more than twenty thousand communicants. The foreign missionary enterprise of the Conference is largely in the eastern part of India. It maintains a college in this country, which is located in Brooklyn, and has ninety students. It supports an orphanage at Jamestown, New York, in which there are seventy-eight children. It is planning to start a paper which shall be devoted to the interests of the denomination.

Divorce Reform League

The report of the National Divorce Reform League for the year 1895 is at hand. The sixteenth annual meeting was held in the Diocesan House, Boston, on January 21, 1895. The President of the League is the Rt. Rev. William Lawrence, D.D., LL.D., Bishop of the Diocese

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of Massachusetts. From the report we learn that the League was organized in 1881, and was first suggested by the Rev. George A. Jackson, of Swampscott, Mass. Ex-President Woolsey, of Yale, was its first President. "The League has a distinct object which it steadily pursues. It carefully avoids all work that can be done more properly by regular societies and agencies. It has never had a formulated set of proposed laws or a doctrine of the family to propound. It has already recognized the truth that the branches and relations of the subject are as infinite as those of human society itself. It may be said that we aim to bring about things rather than to do them ourselves." The chief spirit in this League is the Rev. Samuel W. Dike, LL.D., its Secretary, who in a quiet but persistent way has carried on the work, and whatever beneficial results have been accomplished are chiefly due to him. Largely as a result of his efforts, twenty-eight States have created commissions on uniformity of divorce law. It is hoped that the movement may reach still further, and include also international uniformity. We quote as follows from Dr. Dike's report: "But while it is true that no country in the world has so heterogeneous and conflicting laws regarding the family, and these evils are much increased by our easy ways of administration, something deeper than legal reform is needed. That divorces are increasing more than twice as fast as the population, in the United States from 9,937 in 1867 to 25,535 in 1886; that similar ratios of increase, though the volume is smaller, are found in most leading countries of Europe; that race or religion modify but do not stop the movement; and that among us the surgery of the courts is used for domestic troubles rather than remedial measures—all points strongly to the need of wider views to meet the deeper need; for it discloses a profound social problem that needs much study." The whole pamphlet is interesting reading, and a valuable contribution to the growing science of sociology. Few subjects are more important, and no authority on the subject is more reliable.

Revival Services in New York

There are two Dixons; one belongs to New York, and the other to Brooklyn. The New York preacher is a great orator; he preaches to thousands of people, and is a free lance among the churches, although he bears the Baptist name. His brother, A. C. Dixon, is quite as vigorous, but a minister of a different stamp. He is a revivalist, and one of remarkable power. The pastor of a large church in Brooklyn, he also finds much time for work among the churches, and during the year has been holding weekly services on Monday afternoons in Cooper Union, which is likely to become the center of evangelistic influence. Dr. Dixon preaches nearly if not quite every week, and has the assistance of other prominent pastors in New York and Brooklyn. The audiences are large and the interest increasing. He has learned the lesson that Christ went to the people and did not wait for the people to come to him. He has also learned that people can be reached on other days than Sundays. Cooper Union is in the center of a dense population, and admirably located for missionary activities. Dr. Dixon ought to be encouraged with a generous support by those who believe that the Gospel is for down-town as well as up-town, for the East as well as for the West Side of New York.

Dr. George F. Magoun

Death has removed a unique character in the person of the late President Magoun, of Iowa College. For twenty-five years he guided the fortunes of that institution, and was associated with educational and religious activities in the West. He represented a type of thought which is not so common in the present as in the past. He believed in authority and in its exercise. He was a strong character himself, and believed in law rather than love in the administration of institutions. Nevertheless he did a great work for the college over which he presided, and his influence will long be felt by his students. He was a strong preacher of the Puritan type. He belonged to the most conservative wing in theology and in the Church. However much any might differ with him, few would question his sincerity or the devotion and ability with which he championed any cause in which he earnestly believed.

The Religious Situation in Germany

Everything which concerns political, social, or religious affairs in Germany is of great interest because of the constant liability to surprises by the action of the German Emperor. The union of Church and State in no country is closer. When William II. assumed the reins of government in 1890, he seemed inclined to adopt a liberal policy, and there were those who said he intended to play the part of a "Labor Kaiser." It was then stated that he desired to have the Church and clergy take a keen interest in social questions, and give all possible aid to the work of social advancement. The result was new activity on the part of the younger ministers, who felt that there was opening before them a sphere of usefulness which hitherto had been closed. The Evangelical Social Congress was formed, and it seemed for a time to receive the favor of the Emperor. But in December last action was taken entirely reversing the policy of 1890. A decree was issued against the Christian Socialist movement, and such words as these which we quote from the "British Weekly" were used: 'All attempts to make the Evangelical Church an effectively co-operating factor in the political and social discussions of the day must necessarily divert the Church from her divinely appointed mission—the salvation of souls." That meant an entire reversal of the previous policy, and was evidently intended to serve as a check to the Christian Socialists. It does more than that, however; it sends dismay into the ranks of all earnest Christians, because it shows how absolutely the Church is dependent upon the State. The religious life of Germany had been experiencing a marked revival. The action of December, 1895, will prove a serious obstacle in the way of that renewed spiritual life. Men like Pastor Naumann, of Frankfort, find themselves opposed by the imperial policy. Naumann claims for Christian Socialism both a political and a religious mission, and he says: "That we call ourselves Christian Socialists means that we believe in a practicable patriotic Socialism only if it is accompanied by a deep religious renovation." Naumann's position is one of immense importance in the whole social movement, and instead of being discouraged it ought to be looked upon with favor. But the Emperor and his advisers evidently do not so regard it. What the result of this change of front will be cannot well be predicted. It will surely, however, be disastrous to high ideals of the spiritual life.

Ian Maclaren on War

Americans are now familiar with the genial author of the "Bonnie Brier-Bush" and "Auld Lang Syne," the Rev. John Watson, but they know him chiefly as a writer; as a fervid, impassioned preacher he has not been well known on this side the water. He recently preached in his own church, the Sefton Park Presbyterian Church, Liverpool, an interesting sermon on "The Mission of England," in the course of which he speaks of the difficulties between his own country and ours. Concerning an "impossible war" he uses these words: "But there are wars that would be a crime; and there is one war which we believe is not possible. It were one of the most awful disasters that could overtake the world, and would shine up lurid from history, if we and people of our own blood, people of our own history, people of our own faith, should fly at one another's throats." He then goes on to speak of what he calls "justifiable war." Lord Salisbury may be slow to see the duty of England in regard to Armenia, but such men as William Watson and Ian Maclaren are not likely to give the administration peace until its duty is recognized and accepted. Concerning England's responsibility in the present emergency, the preacher speaks as follows: "There are wars that are not only possible, but, I will say, when every other means has failed, are justifiable, and I will tell you what kind of war that would be. It would not be with any European power—of which I am not thinking—but it would be with the power, or any power, or any part of a power, which is slaughtering God's people and which is making a Christian country into a shambles. If we are God's people in England, then surely to England ought the oppressed people to look, and above all the Christian oppressed; and surely our blood is boiling within us when we think of what has been done, not only to men, but to women and children, by the barbarity of the Turk in Armenia." We are glad to see that Mr. Watson has been invited to deliver a course of lectures on Preaching on the Lyman Beecher foundation at Yale. The students will have a treat.

Cardinal Manning

The publication of the Life of Cardinal Manning has excited great interest among Roman Catholics in Great Britain. The executors of the late Cardinal, having been deeply offended by the way in which the work was performed by his biographer, have sent to the newspapers a statement declaring that Mr. Purcell's life is not a true portrait. They say: "We who knew the Cardinal for so many years and so intimately do not in the least recognize him in this so-called biography, and as Mr. Purcell has quite failed to grasp his high and noble character, we intend, from the mass of materials at our disposal, to publish a real and complete history of his life." The difficulty seems to be that Mr. Purcell has tried to present a perfectly true portrait, and has not hesitated to put in the dark colors. It is no discredit to the Cardinal to say that he was human, and few can doubt that a biographer's first duty is fidelity. In defending himself against his critics Mr. Purcell wrote to the London "Times" as follows: "The second reason against an honest and outspoken biography is, I am afraid, a pusillanimous fear on the part of a few good and pious men lest scandal should be given to weak brethren, and more especially to Protestants." An interesting feature of the whole matter is that Mr. Purcell was selected by Cardinal Manning himself as the one best fitted to do this work—the man the Cardinal himself knew would perform the task wisely and faithfully. The Outlook will review Mr. Purcell's "Life of Manning" before long.

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The Spectator

The Spectator was amused by a story he heard the other evening. It concerned the late Colonel Colt, of revolver fame. The Colonel, so the story goes, was describing to a group of men on the veranda of a Saratoga hotel his experiences during a recent trip to Turkey to place a contract. As he talked, a rather pompous person, a Judge from somewhere in the interior, passed up and down by the group, occasionally stopping for a moment and then passing on. Suddenly the Judge broke in upon Colonel Colt's narrative to ask in solemn, slow, measured tones: "Does the Sultan of Turkey, sir, abatiate himself in his intercourse with distinguished foreigners?" As quickly as if the word "abatiate" were as familiar to him as the word "revolver," Colonel Colt replied: "I cannot say of my personal knowledge, but he certainly has that reputation." Then, as the Judge, apparently satisfied, passed on out of earshot, the Colonel, turning to the group, asked: "What in time did he mean?" All laughed, but nobody knew.

❀

The story reminded the Spectator how few fairly well educated persons are "cocksure" whether or not a new word which they hear or chance upon in their reading is a "good word" until they have "looked it up." Here in America we have so many nationalities modifying English words according to racial or individual notions, while English itself is borrowed so largely from other languages, that a Babel-like confusion of ideas in regard to what constitutes "good English" is not remarkable. It is no wonder, then, that novelties perplex us, as when we hear Bridget speak of a tedious wait at a railway station as "very lingersome;" or find Bulwer describing a surprised hero as "consternated," or passers on the street as "passengers;" or read in Thackeray how coals are carried up "the stair;" or run across a book entitled "Imaginations" or "Eccentrocities."

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This brings the Spectator to a matter regarding which he has long since felt a desire to deliver himself; namely, the habit of taking liberties with ordinary English usage, purposely, with malice aforethought, by persons who are popularly regarded as authorities—authors and lecturers of literary standing, for example. The motive may be pure fun, so evident that only the stupid are deceived (as in the case of the titles given above), or it may be anything else. But the habit is undoubtedly spreading. It is by no means confined to the newspapers, as is so often asserted. The Spectator enters his protest in all modesty, remembering the fate of others far more learned than himself. Especially does he recall the phrase in which so accomplished a critic as the late Richard Grant White amusingly claims for "simple English"—that is, Anglo-Saxon without inflections—"the power of developing a vocabulary competent to all the requirements of philosophy"—apparently unconscious how his own "simple English" illustrated his claim. Having thus "forefended"—to use a word popular with modern advocates of "simple English"—any criticism of his own possible slips, the Spectator will relate a recent experience.

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This experience was an incident of a lecture given under the auspices of the University Extension movement. The lecturer is a man of high standing in Boston literary circles, who is not infrequently invited to deliver addresses before college audiences. In the present case the address was colloquial in tone, but was none the less intense for that. The subject was John Ruskin, to whom the lecturer was under the deepest obligations, gladly confessing how much Ruskin's influence had determined his own artistic and spiritual development. Reaching the climax, and speaking in particular to any young men who might be carried away by the false teachings of modern realism, the lecturer exclaimed, with impassioned earnestness: "Tie up to John! Tie up to John!" To a person not present, a reader of cold type, this might seem an impossible anti-climax. But it was not. The lecturer had drawn so copiously upon colloquial English as in a sense to prepare the way for even so unique an exhortation. As a matter of fact, not a smile was indulged in. But in the Spectator's case the incongruity remained long after the rest of the lecture had been forgotten, except in its general character, to be recalled by any allusion to Ruskin.

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Why should a man who writes not only good but beautiful English slip into such atrocious slang when speaking? The Spectator can think of a number of reasons. For one thing, not a few literary moderns cherish a "holy horror" of appearing conventional, stiff, or "poky." So they seek out, apparently, odd words and colloquial or unfamiliar phrases. They believe that these words and phrases startle the listener, arrest attention, and fix thought—as they do, doubtless, in numerous cases. Then the personal English of many literary men is in marked contrast to their professional English; that is, they use in talking very different English from what they do in writing. This is perhaps natural and excusable. It is due to a reaction from the habit of accustomed work, and to the relief of letting one's self go. To this there are not a few exceptions. For example, a friend of the Spectator who met George Meredith at a dinner in England last summer reports that his ordinary conversation sounds exactly like a page from one of his novels. It is full of sentences hard to follow, harder to understand. But to return to the lecturer. When a literary man who uses colloquial English in conversation, who hates conventionality, and who believes that the startling phrase arrests attention, addresses a popular audience, it is perhaps no marvel that he should drop into slang. He does not realize his responsibility for setting an example of good English. He simply thinks of the impression he is trying to make then and there.

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These tricks of the trade—for such they really are—seem to the Spectator to be as unnecessary as they are reprehensible. The literary man does not need to be "slangy" to escape being stilted. As a writer he does not need constantly to use unusual words, or to invent words, in order to vindicate his claim to originality of style. To go no further back than yesterday, one has only to mention James Russell Lowell and George William Curtis in proof of this. Their traditions no longer rule the craft—more's the pity. No modern stylist stands higher to-day, at least in America, than does Mr. Howells—and the Spectator yields to no one in appreciation of his art. Yet the Spectator is constantly annoyed by the unusual and invented words of which Mr. Howells makes frequent use. When, to recall instances of recent reading, Mr. Howells refers to a somewhat dowdy old lady as a "frump;" when he talks about "novelling;" when he says that we have no call "to sentimentalize the English;" when he speaks of the mere "theatrism" of a play presented by Irving; when he confesses that he can find no phrase "kinetoscopic enough" for his purpose; and when he taxes the poets of Jingoism with a lack of "disposition to pipe up," the Spectator applauds his daring and ingenuity, and stops. For where Mr. Howells walks warily and with safety—at least so far as stumbling over an indefensible word or phrase—the others, his admiring imitators, trip and fall. The great public which reads Howells and the others will in turn be encouraged to attempt a similar sort of English, and will achieve what is so often sneered at as "newspaper English." The great public does not draw fine or accurate distinctions.

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The Spectator was reading his Lowell the other night, and cannot refrain from quoting a short passage. It bears on the question of "harking back" to Anglo-Saxon words, something on which many moderns are very insistent. The English language, says Lowell, "has gained immensely by the infusion [of Latin and French] in richness of synonym and in the power of expressing nice shades of thought and feeling, but more than all in light-footed polysyllables that trip singing through the music of verse." Mr. Lowell thinks that, although there might be a question between "again-rising" and "resurrection," conscience is a far better word than "in-wit," and "remorse" than "again-bite." He adds: "Should we translate the title of Wordsworth's famous ode, 'Intimations of Immortality,' into 'Hints of Deathlessness,' it would hiss like an angry adder."

A Sarcastic Judge

Judge Walton, who presides over a court at Washington, is a man of grim humor. He had once imposed a sentence on a man who was well along in years and not very strong—a sentence which the prisoner's lawyer regarded as unduly severe. But the man had been convicted of a flagrant offense.

"Your Honor," said the lawyer, "my client will not live a quarter of that time."

"Well," said the Judge, "I do not wish to be unduly severe. If you prefer, I will change the sentence to imprisonment for life."

The counsel did not "prefer."

One time, in the lobby, a member of the bar was seeking to convey the impression to a group, of whom Judge Walton was the center, that his income from his profession was very large.

"I have to earn a good deal," the lawyer said. "It seems a large story to tell, Judge, but my personal expenses are six thousand dollars a year. It costs me that to live."

"That is too much, Brother S.," said the Judge; "I wouldn't pay it—it isn't worth it!"
—*Youth's Companion.*

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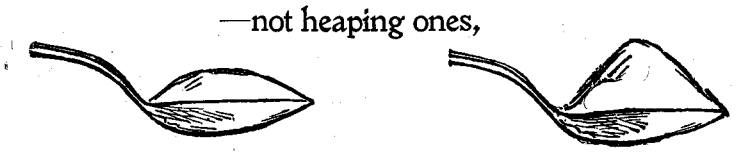

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Notes and Queries

1. Can a discussion in defense of the integrity and authority of the imperative of moral consciousness against the arguments of non-theistic theories of evolutionary ethics be called a distinctively "present-day subject," or may we consider that question settled? 2. Will you name three or four works in English which state and vindicate best the claims of intuitive ethics? 3. Also three or four works which best treat of the so-called intuitions in general. 4. Does Williams, in his "Review of Evolutionary Ethics" (Macmillans, '93) give impartial discussions of the authors treated? Does Martineau, in his "Seat of Authority in Religion," or Lotze, in his "Microcosmus," treat of the integrity of the intuitions? O. H. C.

1. The question is not settled, as the result of the discussion has been to show that neither side has all the truth, and the debate is still on. Not all schemes of evolutionary ethics are non-theistic. 2. Dr. Hill's "Postulates of Revelation and Ethics," Professor Muirhead's "Elements of Ethics," Dr. John Bascom's "Ethics." 3. Dr. McCosh's "Intuitions of the Human Mind," and the article by Professor Dewey on "Intuitionalism" in the *revised* edition of Johnson's "Universal Cyclopædia." 4. We think he does. 5. There is but little in either of these on the subject. See Martineau's chapter on "Nature and Revelation," and Lotze on "Innate Ideas" and "Nature and Ideas," pp. 22 ff. and 405 ff.

1. Do we make a valid distinction when we say the Mosaic laws are not now binding, while the Decalogue is still in force, say, to the extent that we are bound to keep the Lord's Day? Please inform me of the best book or books upon both sides of this question. 2. What is the best Systematic Theology representing substantially the views of such men as Dr. Lyman Abbott and Dr. Gordon, of the Old South Church? W.

The distinction is valid enough if drawn upon the valid ground that every law holds good so long as good reason for the law holds, and only so long. There are other precepts of the Mosaic legislation, besides the Decalogue, which have a permanent authority, derived from their permanent reason in the nature of things. See Mr. Richard Tudor's "Decalogue Viewed as the Christian's Law" (Macmillan & Co., New York) and Dr. R. W. Dale on the "Ten Commandments"—especially the Fourth (T. Whittaker, New York). 2. Dr. Mulford's "Republic of God: An Institute of Theology," is such a book; also President Hyde's "Outlines of Social Theology" (Macmillan & Co.).

I have been confronted here in England with the assertion that the Roman Catholic population of the United States exceeds in number the Protestant population. I know this is not the fact, but should be glad to have the figures with which to refute it. Can you give me the statistics of the different denominations and their comparative rate of increase? I. M. C.

Between 1880 and 1890 the Protestant churches which count communicants only, increased 42 per cent.; the Roman Catholic Church, which counts all baptized persons, *i. e.*, everybody, increased 30 per cent. In 1890 the number of Protestant *communicants* was 13,158,363. The number of the Roman Catholic *population* was 8,277,039. See these and other figures in Dr. Carroll's book, "Religious Forces of the United States" (Christian Literature Company, New York).

Please inform me of the best books treating directly or indirectly upon the character of the Pilgrims. I should like to investigate the characters of their ancestors, what influenced their character, and indications and illustrations of it. Please inform me of the publishers of any such books also. F. M. H.

Historical works: Dr. John Brown's "Pilgrim Fathers of New England" (F. H. Revell Company, Chicago); Dr. Palfrey's "History of New England," Vol. I.; Dr. Dexter's Lectures on "Congregationalism." Works of fiction: Mrs. Stowe's "The Mayflower," Mrs. Austin's "Standish of Standish," "Betty Alden," "Dr. LeBaron and his Daughters," and "A Nameless Nobleman" (Houghton, Mifflin & Co., Boston). Any leading bookseller will furnish any of the above.

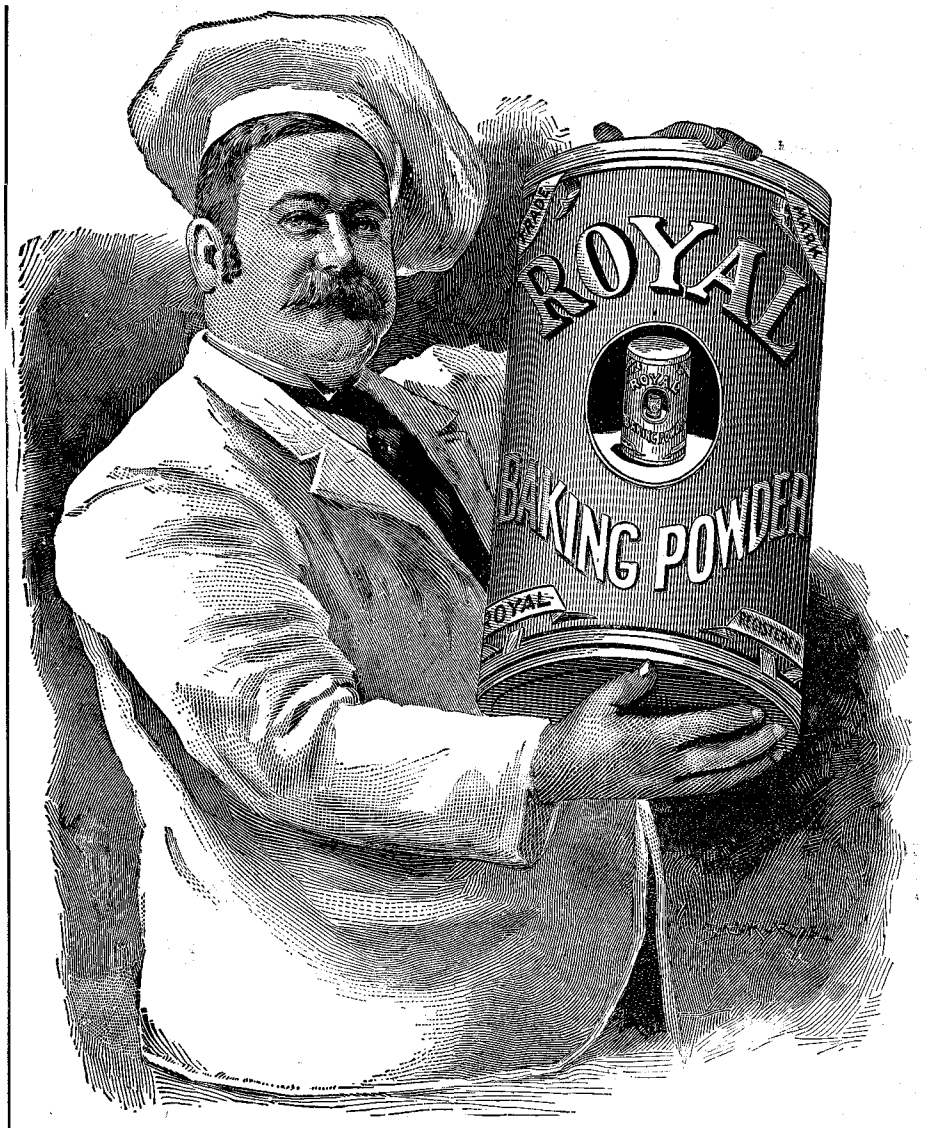
In Pope's "Essay on Man," Epistle III., Stanza VI., are the following lines:

"Who first taught souls enslaved and realms undone,
The enormous faith of many made for one;
That proud exception to all Nature's laws,
T' invert the world and counterwork its cause?"

Kindly give me Pope's intentional answer to the question, and a general idea of what he is driving at in the next twenty or twenty-five lines. H.

Pope's question is, Whence comes the monstrous belief that the many exist for the one? His answer is, From selfishness, which by brute force makes this notion dominant. He then goes on to describe how this led on to superstition, which, as the perverted form of the pure natural religion previously described, gradually darkened both heaven and earth.

If "F.," who recently inquired about "Commentaries," will send us his address, we will communicate with him again.



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Books Received

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Johnson, Franklin, D.D. The Quotations of the New Testament from the Old. $2.

D. APPLETON & CO., NEW YORK

Ferri, Enrico. Criminal Sociology. $1.50.
Lindley, Walter, and J. P. Widney. California of the South. $2.
Wright, G. Frederick, D.D., and Warren Upham. Greenland Icefields, and Life in the North Atlantic. $2.
Doyle, A. Conan. The Exploits of Brigadier Gerard. $1.50.

EDWARD ARNOLD, NEW YORK

Slatin Pasha, Rudolf C. Fire and Sword in the Sudan, 1879-95.

THE CATHOLIC BOOK EXCHANGE, NEW YORK

Sheedy, Rev. Morgan M. Christian Unity. 50 cts.

T. Y. CROWELL & CO., NEW YORK

Commons, John R. Proportional Representation. $1.75.

HARPER & BROS., NEW YORK

Prescott, E. Livingston. The Apotheosis of Mr. Tyrawley.
Hunter, P. Hay. James Inwick, Ploughman and Elder.
Davis, Richard Harding. Three Gringos in Venezuela and Central America.
Frith, Walter. In Search of Quiet.
Mitchell, Edward C., D.D. The Critical Handbook of the Greek New Testament.

HOUGHTON, MIFFLIN & CO., BOSTON

Lawrence, William. Visions and Service. $1.25.

J. B. LIPPINCOTT CO., PHILADELPHIA

Carey, Rosa Nouchette. Mrs. Romney. 50 cts.

MACMILLAN & CO., NEW YORK

Tennyson, Alfred Lord. Poetical Works. Enoch Arden, and Other Poems. The Princess. (People's Edition.) 45 cts. each.
Kingsley, Charles. The Heroes; or, Greek Fairy Tales for My Children. 75 cts.

THE MERRIAM CO., NEW YORK

Spender, Harold. At the Sign of the Guillotine. $1.

G. P. PUTNAM'S SONS, NEW YORK

Berenson, Bernhard. The Florentine Painters of the Renaissance. $1.
Ottolengui, Rodrigues. The Crime of the Century. 50 cts.

FLEMING H. REVELL CO., NEW YORK

Sloane, William E. The Wonderful. $1.25.
Webb-Peploe, Rev. H. W. The Life of Privilege. Edited by Delavan L. Pierson. Introduction by D. L. Moody. $1.
Noble, Rev. Frederick A., D.D. The Divine Life in Man, and Other Sermons. $1.25.
Robinson, Charles S., D.D. The Gospel in Isaiah. $1.25.

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The Home Club

The International Kindergarten Union

The International Kindergarten Union met at the Teachers' College in New York February 15. The crowds who came could not be accommodated. The addresses were made by women prominent in the kindergarten movement in this country, by President Hervey, of the College, and by Mr. Hamilton W. Mabie, who spoke on "The Elements of Culture in the Kindergarten." President Hervey enumerated the virtues necessary to make a kindergartner—patience, wisdom, prudence, meekness—and added "a splendid audacity, backed up by a divine call." He stated a fact that is recognized by the lovers of the kindergarten with greater force every day. That the kindergarten to-day needs courage to break away from that form which its spirit has outgrown; that its principles need new interpretations to meet the new needs of higher civilization, and a new insight because of a broader education, its true lovers see. The best the kindergarten can do is to lay a foundation for what is to come after. This it does, not as it is viewed as a system by itself, divinely devised and protected by its isolation, but as it is accepted as principles humanly conceived and applied, and reaches out to meet all the forms of education that are to follow. Its opportunities are nearest being recognized when its advocates keep in fullest sympathy with growth in educational ideas and ideals. This meeting, representing all forms of kindergarten thought, will do much toward bringing kindergartners all over the country into closer sympathy and fuller conception of the ideas for which each is working. When President Hervey said that the first need of the kindergarten is solidarity, he stated a truth, and one on which depends the future of the kindergarten as an educational foundation for the children of all classes. Mr. Mabie embodied the whole kindergarten theory when he said:

> The kindergarten is an illustration, not of the philosophy of pedagogy, but of the philosophy of life. Its charm is that it is not technical in character, however much so in methods, but rests on the bases of human nature. Am I out of the way in saying that whenever you meet a successful kindergartner you meet a rare personality?

Libraries and Public Schools

The introduction of supplementary reading into the public schools through the generosity of the free circulating libraries is a comparatively new movement in this country. It has been very successful in the village schools of Massachusetts where public libraries exist. The members of this Club who have seen the effect of this combination of library and school are earnestly urged to tell in this column of the methods employed and the results. In Detroit five grades in fifty-two schools are supplied from the public library with reading matter. These books are chosen not only for the pupils but for other members of the families of the pupils. Last year the circulation of books in the schools was between 75,000 and 100,000. The books are sent to the schools and changed once in eight weeks. The only cost to the city is the transportation. The information which is most needed by the members of this Club is, How are the books distributed?—whether by the teachers or by women who offer their services to the schools on certain days? Who selects the books sent to the schools? The members of this Club who know the practical workings of any successful method of distributing literature in public schools are earnestly requested to tell through this column of the method employed. If a method or system of distribution failed, a reason for the failure is earnestly asked.

A Step Forward

Michigan is coming rapidly to the front as one of the most progressive States in the Union in education. The Legislature has just passed a law which will mean a great advance in the application of scientific knowledge to the homes of the State. It provides for the teaching in the public schools the modes by which the dangerous communicable diseases are spread, and the best methods for restriction and prevention of such diseases:

> The State Board of Health shall annually send the public-school superintendents and teachers throughout the State printed data and statements which shall enable them to comply with this act. School boards are hereby required to direct such superintendents and teachers to give oral and blackboard instruction, using the data and statements supplied by the State Board of Health.
>
> Neglect or refusal on the part of superintendents or teachers to comply with the provisions of this law shall be considered a sufficient cause for dismissal from the school by the School Board. This act shall apply to all schools in the State, including schools in cities or villages, whether incorporated under special charter or under the general law.

The best Health Board a State can have is an educated community whose public sentiment considers health a moral obligation.

"Our Friend the Fly"

Dear Outlook: The article entitled "Our Friend the Fly," in the September 28 number of your paper, has caused no little discussion in one of our primary schools. The children have been reading in "Seaside and Wayside," No. 2, written by Julia McNair Wright and published by D. C. Heath & Co.

They had learned from that book that the common house-fly could be mother of two million others during the season. When the article from The Outlook was read to them one day, they immediately took exception to the statement made there, that "one mother fly can lay from seventy to one hundred and seventy eggs at a time, and may do that three or four times in her life."

Can you tell us which statement is correct?

(Miss) E. L. M.

Undoubtedly both statements are correct. That made in The Outlook refers to the number of eggs a fly lays; while the one in "Seaside and Wayside" probably means that one fly can be the mother of two million children, grandchildren, great-grandchildren, etc., in one season. It can be easily seen how the latter may be true when it is remembered that it takes less than three weeks to develop the full-grown fly from the egg. Following are authorities for the facts stated in "Our Friend the Fly:" Cassino's "Standard Natural History," Vol. II., p. 429: "Each female lays about seventy eggs." Comstock's "Manual for the Study of Insects," p. 482: "A single female lays from 120 to 160 eggs." "Episodes of Insect Life," by J. G. Wood, p. 17: "A single fly will lay no less than 177 eggs." "Little-Known Facts About Well-Known Animals," lecture by Professor C. V. Riley: "From eighty to one hundred are laid at a time, and probably at three or four different intervals by the same fly, though on this point we have no exact data."

An Educational Exhibit

The Armstrong Association of New York has arranged two exhibits that will be of special interest to the public. These exhibits are from the Atlanta Exhibition, from the Hampton and Tuskegee Schools. They will be shown at the Victoria Hotel, Fifth Avenue and Twenty-seventh Street.

Fuel Gas

A bill has passed the Massachusetts Legislature authorizing a corporation to manufacture a fuel gas. The projectors of the company believe that coal can be converted into coke and gas, and in that form made more available for household use than in its natural form. The maximum price of the fuel gas will be thirty-five cents a thousand, fifty cents delivered by its own mains. Gas has every advantage for fuel. Its intense heat, its cleanliness, and the quickness with which it can be controlled make it a most desirable household fuel. In communities where it is sold at a dollar a thousand it is as cheap as coal at $4.50 a ton. For continuous heating it is more expensive than coal at that price. The gas-stoves for cooking are almost perfect. The ease with which heat can be regulated in a gas-stove is its greatest advantage, and the one which reconciles the economical housewife to its use. The corporation which makes gas cheap enough to rival coal for heating and cooking is a public benefactor. The second advantage in the use of gas for heating and cooking is the economy of room. In these days of apartment-houses and coal-storage space for a ton at a time, a gas-meter is a means of economy for owner and tenant.

Good Advice

The following advice, given to a young married woman who was visited by an older and more experienced one, may be helpful to some of our readers:

When the visitor arose to go, the hostess came with her to the door, and out upon the pleasant piazza, which, however, looked a little dusty in the corners.

"Oh, dear," said the young wife, "how provoking the servants are! I told Mary to sweep the piazza thoroughly, and now look how dusty it is."

"Grace," said the older woman, looking into the disturbed young face with kindly humorous eyes, "I am an old housekeeper. Let me give you a bit of advice: Never direct people's attention to defects. Unless you do so, they will rarely see them.

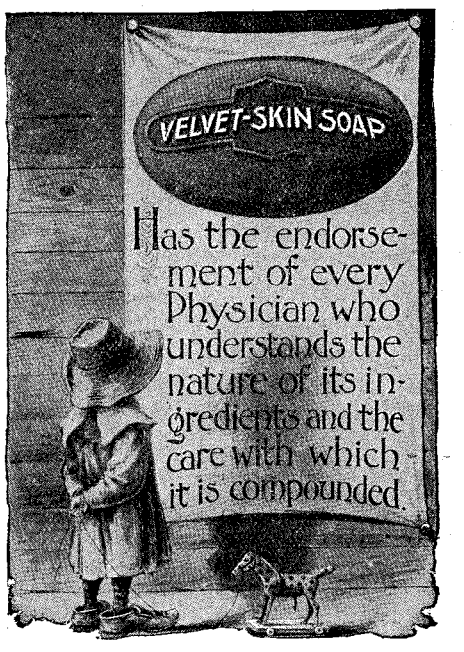
"Now, if I had been in your place and noticed the dirt I should have said, 'How blue the sky is!' or 'How beautiful the clouds are!' or 'How bracing the air is!' Then I should have looked up at that as I spoke, and should have gotten you safely down the steps and out of sight without your seeing the dust."—*Boston Herald.*

Mistaken Activity

Modern science is rapidly overturning the wisdom of many traditions and adages. How many millions of people have learned to hate "Early to bed and early to rise makes a man healthy, wealthy, and wise"! The last part of the old adage has been disproved so often that it weakens the wisdom of the first part. Now science disproves the first part. A medical expert comes forward with the statement that it is without doubt the habit of early rising that is responsible for the number of cases of insanity among the farming population, which is out of all proportion to the number of people employed in agriculture. This expert protests vigorously against the early wakening of growing children. How many children will bless him! But he urges that growing children go to bed early, and he needs now to give a method of accomplishing this without destroying the family peace at what should be the quiet evening hour.

School Sanitation

Dr. Edward M. Hartwell, of the Boston Board of Education, urges that all matters relating to the cleaning of the public schools, as well as the selection of sites and erecting of buildings, be done under the direction of sanitary engineers.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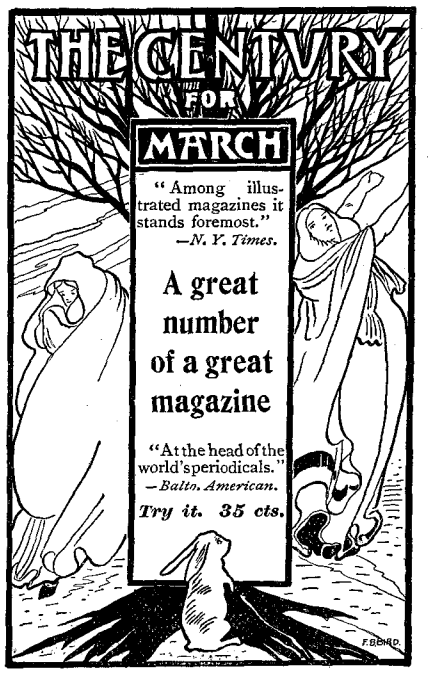

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While flour is so universal and important an article in the diet of the people, too few are sufficiently informed as to its real food value—*and fewer still why, from the very fact of its being white, it is an impoverished food.*

The present generation were born and bred into the idea that the best flour must of necessity be the whitest. Long habit and use has strengthened this notion into a deep-rooted prejudice, which has been recognized and catered to for years past by commercial usage, and the direction given to milling improvements which have chased out of flour about everything possessing the more vital food properties, because of their color.

In the popular appreciation, a kernel of wheat, in its structure and food composition, is the same all through—like a potato or chestnut, for instance—having a skin or shuck which is better to feed to animals than to throw away; and that differences in flour arise not so much from any essential difference in food value as from the skill used in milling in keeping any particles of the wheat having any color out of the flour—the greatest skill therefore producing the whitest.

This all comes from lack of knowledge, first, of the really wonderful structure of the wheat kernel; second, ignorance of the fact, established by modern chemistry, that the fifteen or more elements found in the human system are also found, and in about the same proportions, in a matured wheat kernel; third, further ignorance of the fact that these varying elements are not distributed alike throughout the kernel, but are respectively located in different parts of it, the white starchy portion being in the center, while the vital and also darker elements are between this white center and the thin outer husk; fourth, still further ignorance of the fact that these vital elements, those which specially feed the nerve structure, brain, etc., are never white in color, but are always much darker than the interior, and will not make white flour under any circumstances.

It is a fact established by modern chemistry that the fifteen or more elements found in the human system are also found, and in about the same proportion, in a matured wheat kernel. Wheat has been the main staff of life throughout all ages, and it has only been within the memory of the present generation that pure white flour has been used. Color in flour is altogether sentiment. It makes the flour no better, but, on the contrary, less nutritious. Pure white flour has been robbed of the gluten of wheat, and flour thus deprived has lost most of its blood-making materials. The vital elements of the wheat kernel which specially feed the nerve structure, the brain, etc., are never white in color, and will not make white flour under any circumstances.

Baron von Liebig predicted that this excessive starch-flour eating would result in disaster to the race, the truth of which is now being plainly seen in many directions in the changes of the types of disease from strong to weak, in the almost universal exhaustion of the nerve force (which never before in history was so taxed as by the American people), in the great prevalence of nervous diseases, and the sudden breaking down of persons apparently in the full tide of health and vigor. They find it hard to fight the battle of life on only about 25 per cent. of nerve food.

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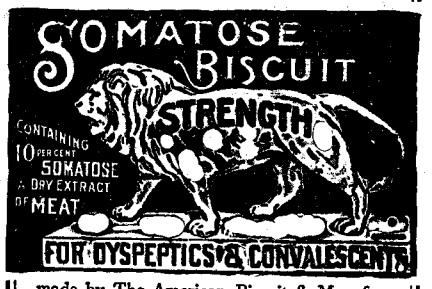

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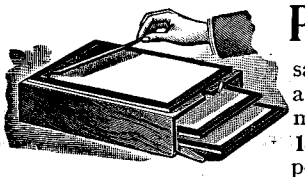

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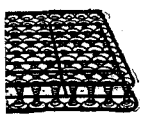

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The Business World

Paying for the New Bonds

Up to Friday of last week (the end of the business week on account of the holiday) about $80,000,000 had been paid in on the bonds, of which $52,000,000 were from the New York Sub-Treasury. The Government's gold reserve rose rapidly. Allowing for withdrawals, there has been a net increase of over $40,000,000 in the reserve this month. It is already well over the $100,000,000 mark, and it is quite likely that it will go up to $125,000,000.

The Stock Market

Last week showed some advance in prices in the New York stock market, though it was slight and the market was generally dull. The movement seems to have come from London, where American securities are selling more freely than before the success of the new bond loans, and partly, perhaps, because of the general feeling that the Venezuelan question is nearer a satisfactory settlement. Stocks which showed the most advance were St. Paul, Louisville and Nashville, Atchison, Union Pacific, and Erie.

Rates for Money

From 3½ to 4 per cent. was the average of call rates for loans in New York last week with no great activity. The extreme rates were about 3 and 5 per cent. The following is the bank statement for the week:

	Feb. 21, 1896.	Changes.
Loans	$457,795,800	Inc. $6,052,700
Specie	63,920,900	Dec. 6,437,500
Legal tenders	87,139,300	Dec. 2,579,400
Deposits	489,732,600	Dec. 6,437,500
Total reserve	151,060,200	Dec. 8,991,900
Reserve required	122,433,150	Dec. 800,075
Surplus reserve	28,627,050	Dec. 8,191,825

The great increase in loans is because of the many loans made on the newly issued Government bonds.

Business Failures

"Bradstreet's" list of failures for the week ending February 20 shows a total of 276 as against 381 the previous week and 327 for the corresponding week of 1895. The proportion of failing concerns having a large capital is very small.

Savings-Banks

The New York State Banking Department has compiled statistics showing the condition of the savings-banks and institutions of the State. The main facts, which we find in "Bradstreet's," are as follows: The total resources of the savings institutions are $783,078,580; the amount due depositors, $691,764,504, and other liabilities $358,755, which leaves a surplus fund of $90,955,321. The amount deposited during the year was $210,207,118, and the amount withdrawn $187,328,190. The number of open accounts is 1,695,787, of which 338,129 were opened during the past year.

The Chicago Elevated Electric Railway

The energy and enterprise of Chicago is in more than one respect an object-lesson to the rest of the country. An impressive evidence is found in the fact that Chicago is the only city in the United States which has an elevated railway operated by electricity. We all remember the "Intramural" which was in operation around the Columbian Exposition. This was the first road of this particular character in the country, and its success was an undoubted one. The Metropolitan road of Chicago was thus influenced to use electricity instead of steam. The track is built with a ninety-pound T rail, and each rail is electrically bound near its center to the supporting structure. The third, or trolley rail, is a forty-five T rail, put on one side of the track and elevated about half a foot above the wood safety-guards. This third rail—the conductor-rail—is supported on square blocks of pine treated with paraffine, and these blocks rest on a low circular iron pedestal without insulation other than the wood. The Chicago correspondent of the New York "Evening Post" says:

> The motor cars in use are forty feet in length and have seating capacity for forty people, the seats being on the side, and are used as smoking-cars. The controlling devices are located in cabs at the diagonal corners of the car and occupy about one-half of the platform, each car containing a three-horse-power motor operated by means of single reduction gears and a small air-pump for working the braking device. The present power equipment of the motor cars consists of two 100-horse-power motors of the General Electric 2,000 volts type. The current is taken up from the trolley-rail by means of sliding iron shoes located on the side near each corner of the car. Two of these sliding shoes are placed on each side of the car, so that where breaks occur at crossings and switches one shoe continues in contact until the other has crossed the break or switch. The motors are capable of hauling four coaches, but two more motors can be added at any time to haul longer trains as occasion warrants. A speed of fifteen miles per hour can be attained, but owing to the short stop that is made at each station an average speed of twelve miles is generally figured on.

Reindeer in Alaska

The Secretary of the Interior has approved and forwarded to Congress the recommendation of the Commissioner of Education that the sum of forty-five thousand dollars should be appropriated the present year for the purchase of reindeer, the same to be furnished by the lowest bidder, and delivered at suitable points on the Alaskan coast. Fifteen hundred to two thousand reindeer would, it is thought, be secured by this sum. Added to the nine hundred or more deer already in the herd kept at Port Clarence, near Behring Strait, there will be a stock of twenty-five hundred or more. The natural increase of a herd of reindeer, judging from the experience of the last four years in Alaska, amounts to upwards of fifty per cent. increase of the entire herd. With three thousand reindeer the annual increase would be at least fifteen hundred, and the Bureau of Education could distribute in the first year a sufficient number to each missionary station and white settlement to provide herds of from one to two hundred each. These, under the care of Lapland herdsmen, and with additions from the central herd on following years, would, it is said, soon grow to be large herds. Through the efforts of the missionary schools and the Government schools the natives would learn to breed and train the reindeer, and the native population would thus be raised from the savage state of mere hunters and fishermen to the higher condition of nomads or herdsmen. Whereas now intercommunication between the villages in Alaska is very precarious in the winter-time, owing to the fact that the dogs that draw the sledges have to creep along from village to village in order to procure their necessary food, on the other hand the reindeer can procure his food immediately from the moss under the snow at any point where he is turned loose. The dogs travel at the rate of thirty-five miles a day while the reindeer travels ninety miles a day.

Railway Stations in Boston and St. Louis

While St. Louis now has the distinction of having the largest railway station in America, Boston expects to outdo it in size with a new station in the South End. The plan involves a cost of $3,000,000, and the station will be used jointly by the Boston and Albany and the Old Colony and New England Divisions of the New York, New Haven, and Hartford. The cost of the St. Louis station, however, was twice as much as this, and it is used by all of the twenty-one railways converging into the city.

Steel-Skeleton Construction

An increasing interest is being taken in steel-skeleton construction, and of the 2,500 buildings in process of erection in New York on October 1 last 880 were steel-skeleton structures, and of these 80 represented a very great share of the investment in new buildings. The amount of steel used in these structures runs from 500 to 5,000 tons, the latter being the amount used in the new Bowling Green structure. The total amount of steel used in New York City last year is estimated at 60,000 tons. As labor costs as much as the materials, it is thought that the result of 1895's work must be a distribution of over $40,000,000 in wages. We have already referred to the effect on the iron industry of the demand for structural steel.

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About People

—Dr. Mabel Spencer, of Kansas City, who has been appointed county physician of Riley County, is the first woman in Kansas to receive such an appointment.

—Mr. Daniel C. French, the sculptor, has received the commission for the figure-group and bust of the late John Boyle O'Reilly, and he is now engaged in the work. The monument is to be set up next summer at Boston.

—We learn that Captain William Davis, who has just died in Millville, Pa., at the age of seventy-four, circumnavigated the globe three times, and for three years and nine months was one of the crew of the old frigate Constitution.

—Mr. Walter Damrosch has now produced his opera "The Scarlet Letter," for the first time in America, at Boston. Both Mr. Damrosch's music and Mr. Lathrop's libretto (founded on his father-in-law's novel) have received favorable criticism.

—Prince Raoul Joseph Wrede, the new Austro-Hungarian Minister to the United States, has been for some time Councilor of Legation at Berne, Switzerland. His family is Westphalian, but owes its princely title to Bavaria. Princess Wrede died in 1873.

—Mr. Edwin A. Abbey, our foremost pen-draughtsman, and perhaps our foremost mural decorator, now that his works in the Boston Public Library are in evidence, has just been elected associate member of the British Royal Academy. This election is regarded as a long-delayed recognition of work in black and white.

—Miss Kingsley, a daughter of Charles Kingsley, is now lecturing on French art in New York City. The titles of her lectures are: "The Classics and Romantics of 1789–1830, and the Landscape Painters of 1830–1848," "The Democratic Painters," "The Military and Genre Painters," and "Portrait, Decorative, and Religious Painters and the Impressionists." Miss Kingsley has been decorated by the French Academy.

—It is announced that ex-Governor Beaver, of Pennsylvania, is a member of the committee appointed by the last General Assembly of the Presbyterian Church to raise $1,000,000 as a fitting memorial of the twenty-fifth anniversary of the reunion of the two branches of the Church, and that half of the large sum has already been received in cash. One hundred thousand dollars more has been pledged, and a similar sum is in sight, making only $300,000 more to be secured in three remaining months.

—The late Charles Thomas Floquet, ex-Prime Minister of France, belonged in his youth to the group of those young artists, medical and law students, professors and politicians—such as Gambetta, About, Laurier, Ranc, and Morin—who were accustomed to take luncheon at the famous *Crémerie* in the Rue Jacob, Paris. Many were the animated conversations there, all directed against the hated Empire. As a lawyer, Floquet was obliged to defend many of his young comrades who were implicated in the political conspiracies of the day, and he himself was sentenced to a few weeks' imprisonment for having been a member of that secret society called "The Thirteen."

—It is an interesting fact that one of the candidates for the Republican Presidential nomination, Governor Morton, is now three years older than the oldest of our Presidents, William Henry Harrison, was at the time of his inauguration. President Harrison took office in his sixty-eighth year. Next to him in respect to age comes Buchanan, who was inaugurated at sixty-six; then Taylor at sixty-five, John Adams and Jackson at sixty-two, Monroe at fifty-nine, Jefferson, Madison, and the younger Adams at fifty-eight, Andrew Johnson at fifty-seven, and Martin Van Buren at fifty-five.

—"Harper's Weekly" tells an interesting story of two well-known Philadelphians, John Lowber Welsh and his brother, Herbert Welsh it appears that some eight or ten years ago. there arose a difficulty between the proprietors of some large manufacturing establishments and their employees. Arbitration was suggested, to which both sides agreed. The employers, unknown to their men, selected John Lowber Welsh as their representative; and the men, unknown to their employers, selected Herbert Welsh. This little incident illustrates the diversity of gifts and talent that may be found within the narrow compass of a single family.

—Mr. Labouchere says of Lord Leighton:

I do not think that I ever knew any one to whom the epithet prefixed to the name of Crichton was more applicable. As a young man he was exceedingly good-looking, and he was very handsome to the last. He seemed to excel in anything that he attempted. As a linguist he spoke many languages fluently; as a painter and sculptor he became famous; as an orator he was ornate and effective. He was always courteous and pleasant, and so taking was his manner that a lady of the Cornelia type once told me how glad she was that he had never fallen in love with her, for she felt that she could not have been answerable for the consequences.

—The Buffalo "Commercial" says that a ceremony never before performed in the United States was the authentication at St. Charles, Mo., lately, of the remains of Mother Philippine Rose Duchesne, who founded the Society of the Sacred Heart in America, and who is to be canonized as a saint of the Catholic Church. The ceremony took place at the Academy of the Sacred Heart, in St. Charles, where Mother Duchesne's body had been interred under a shrine since 1852. The coffin was lifted up and the bones were taken out one by one and laid on a clean cloth, and then, after being viewed by the assembled clergy and the pupils of the academy, were wrapped up and replaced in the casket, with a parchment document detailing the ceremony. A copy of the document was forwarded to Rome, where the canonization will be completed.

—The "Westminster Budget" tells a characteristic story of the Rev. Peter Mackenzie, who died the other day in London. Many years ago, after delivering a lecture in a village near Sunderland, he was returning to his host's house along a lonely road, when he was accosted by a robber. The latter was a believer in the right of might, and requested Mr. Mackenzie to turn out all the cash he had. "Well, my dear man," replied Mr. Mackenzie, "you know I am big enough to thrash you. "If it's money you want, I'll give you half a crown." The robber would not accept this very charitable offer. Mr. Mackenzie "doffed" his coat and gave him what the man is now pleased to call a "dashed good hiding." That thrashing did the man a great service, for he afterward left the paths of vice and became one of Mr. Mackenzie's many converts.

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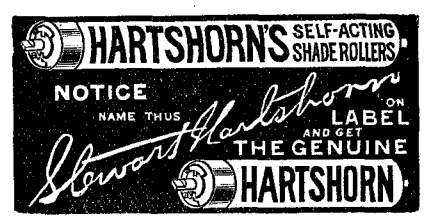

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Aid for Armenia

There is not a little encouraging news by cable this week for those who are watching with interest the measures being taken to insure relief for the Armenians under the Red Cross auspices, if not actually under the Red Cross banner. First came from Constantinople a dispatch from Minister Terrell, stating that Miss Barton had been presented by the Ministers to the Porte, and had received renewed assurances of full protection and aid for her agents, that her assistants would go at once to the interior, and that Miss Barton herself would have headquarters at Pera. Mr. Terrell added, "The door is thus opened wide for charity." Then came the following cable direct from Miss Barton to the National Armenian Relief Fund: "Entrance and protection given, no obstructions. Clara Barton." Then followed another dispatch from Minister Terrell to the State Department to the effect that the American public should understand that a multiplicity of agents to distribute charity in the Turkish provinces under existing conditions can produce nothing but discord, and can be given no assurance of being admitted. Miss Barton, who possesses the confidence of the Turkish Government, with her agents now in the interior, will be sufficient to distribute all charity. Finally came another dispatch from Miss Barton: "Freest entrance guaranteed. Assistants leave for Harpoot, Aleppo, and other provinces immediately. Must draw funds now." With this was sent, from another source, the news that Dr. Hubbell, of Miss Barton's party, had already started for Harpoot with an interpreter. Funds to a considerable amount have already been transferred to Miss Barton from New York by cable, and the work will now be pushed vigorously forward.

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A Teacher, Hampton Institute, Va.	10 00
Miss B. L. M., New York, N. Y.	1 00
C. R. R., Athens, Ga.	5 00
Total to February 24	$3,814 57

W. H. English

The late William Hayden English, the candidate for the Vice-Presidency on the Democratic ticket in 1880, first came into prominent notice during the struggle over the admission of Kansas to the Union. He took issue with President Buchanan's administration on this question, opposing the admission of Kansas under the Lecompton Constitution. The deadlock in Congress was ended by Representative English's action. He secured the adoption, by the vote of the Speaker, of a resolution to go into free conference with the Senate on the Kansas subject, and was himself the leader of the House conferees. As such he formed the measure which permitted the people of Kansas to decide by popular vote whether or not they would come into the Union under the Lecompton Constitution, and secured its adoption. Mr. English is also remembered by his denunciation of the "rule or ruin" policy of the Southern Democrats at that time and later.

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Bits of Fun

Traveler—May I take this seat? Maiden (from Boston, icily)—Where do you wish to take it, sir?—*Christian Advocate.*

There was once a professor who, being asked what he knew upon a certain subject, replied, "Nothing; I have not even lectured on it."—*Argonaut.*

Passenger (on vestibule limited)—Porter, does this train stop at Dinkeyville? Porter—No, sah; she doan' even hesitate dar, sah.—*Harper's Bazar.*

Louise—The Bishop looked awfully cross, didn't he? Isabel—Well, no wonder; every one of the bridesmaids had on bigger sleeves than he did.—*Chicago Record.*

Absorbing.—"Look at those two men; they have been talking on that cold corner for an hour. Do you suppose it's politics?" "No; I think they've both just learned to ride a wheel."—*Chicago Record.*

"Mr. Insite, give the class your idea of optimist and pessimist." "Yes, sir. An optimist is a man who is happy when he's miserable, and a pessimist is a man who is miserable when he's happy."—*Chicago Record.*

After passing three years in Paris, a French student wrote to his father as follows: "I have made up my mind to set to work, dear father; therefore I should like to know whether it was law or medicine that I came to Paris to study."—*Tit-Bits.*

Hans von Bülow, while conducting a concert, was much annoyed at the noise made by some ladies in the audience. At last he could stand it no longer, and, tapping for silence, he turned to the audience and said: "Remember, ladies, you are not saving Rome."—*Argonaut.*

"Oh, doctor, I have sent for you, certainly; still, I must confess I have not the slightest faith in modern medical science." "Oh, that doesn't matter in the least. You see, a mule has no faith in the veterinary surgeon, and yet he cures him all the same."—*Tägliche Rundschau.*

"I'm not going to let this paper be caught in any more libel suits if I know it, by George!" exclaimed the city editor of the "Morning Sensation," running his eye rapidly over a page of copy that lay on his desk. And he inserted a word so that the sentence read: "Cain, the alleged murderer of Abel," etc.—*Chicago Tribune.*

I have before me a letter from a Parisian friend, a gentleman of some literary note in his own country, who informs me that he is learning English by the aid of a small textbook and a dictionary, without any other instructor; and he adds: "In small time I can learn so many English as I think I will come to the America and go on the scaffold to lecture."—*Methodist Herald.*

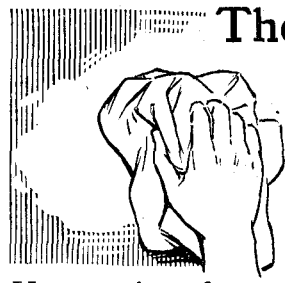
A certain young woman was anxious to impress her friends with her knowledge in general and her French in particular. She sought and obtained an interview with a noted woman writer. "Well," said a friend to whom she was relating the story of the call, "how was she dressed?" "Oh, well," she answered, "she wasn't dressed up much in the morning. She just wore her *nom de plume!*" On another occasion, when she had been remiss in returning a neighboring call, this same young woman said, "Well, really, you must excuse me; for we have had sickness and death in the house, and *vice versa!*"—*The Transcript.*

Detroit's Curious Marine Postal Service

With the close of navigation on the Great Lakes, says "Harper's Weekly," there came to an end an experiment by the postal authorities of extending the free-delivery system of Detroit to the river on which that city is situated. The experiment consisted of delivering to and receiving from vessels mail matter while the vessels were going at full speed. The scheme was in operation during the entire season, and was an unqualified success. For the first month only ninety letters were delivered to passing ships, but before the close of navigation the mail delivery amounted to an average of 500 pieces of mail matter a day. It is the only delivery service of the kind in the world.

The plan adopted was to make use of a yacht, which towed the rowboat directly in front of a passing vessel and left it there. Then came a fine exhibition of watermanship. Just before the steamer crashed down on the rowboat and its occupant, a dexterous twist of the oars placed the little boat under the flank of one of the bows of the steamer. The "bone" in the teeth of the steamer then gave the rowboat a sharp thrust to one side, and as soon as the little craft had ridden the foaming wave the carrier rose in his seat and tossed a light line to the deck of the vessel, and then resumed his seat. The line was made fast, and soon the hissing coil of eighty feet was paid out from the rowboat, and, with a leap like that of a monster fish attached to a line, the rowboat sprang forward, while the carrier in it hung on with a fierce grip to prevent himself from being hurled overboard.

As soon as the rowboat reached the momentum of the passing vessel, a pail was lowered from above with mail to go ashore, and in it was placed the mail for the ship, after which the line was cast off and the rowboat was picked up by the yacht to which it was attached. This feat of delivering mail was always difficult in smooth water, but on stormy days, and with the river plowed up by a strong sou'wester, it was exceedingly dangerous as well. Darkness added more danger to the task; but week by week the service grew and became a success. It is proposed now to ask Congress for an appropriation to build a swift and strong vessel for boarding purposes, one that will be fast enough to catch any vessel that passes through the river, and one also that will not be damaged by the shock of contact when the mail-boat is made fast to the other vessel.



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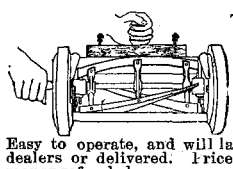

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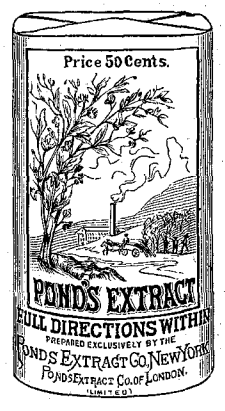

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